

Planting Sandalwood in a Forest of Oaks

Theravāda Buddhist Dissemination in Multireligious Communities - Practical Guidelines

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Contents

1. No More Missionaries, Please!

2. History is the Best Teacher – Failures

3. History is the Best Teacher - Successes

4. Systematic Way

5. Conclusion

APPENDIX I – List of Buddhist Conversions (from Pāḷi Scriptures)

APPENDIX II - Discourses Recommended by the Scripture *Sutta Saṅgaha*

Abbreviations

DN = *Dīgha Nikāya*

MN = *Majjhima Nikāya*

SN = *Saṃyutta Nikāya*

AN = *Aṅguttara Nikāya*

Sn = *Suttanipāṭa*

comy = Pāḷi Commentary

All Pāḷi citations were copied from software "*Chaṭṭha Saṅgāyanā Tipiṭaka 4.0*", Vipassanā Research Institute, 1995, v.4.0.0.15.

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1. No More Missionaries, Please!

After so many crimes committed in the name of religious missionary work, namely coercion, murder, and bait techniques,¹ the word "missionary" has become repulsive to the Western communities, not much less than the words proselytism and evangelism.² I therefore totally disagree with using the word "missionary" in relation to Buddhism, because Buddhist scriptures neither support coercive practices, nor am I aware of murders nor wars in Buddhist history waged with the intention to earn more converts. In fact, the word "missionary" causes dread and aversion in countries where people seek freedom of faith and intellectual wisdom. It is even potentially perilous for institutions to include the word "missionary" in their names or logos.

A word that doesn't cause dread and aversion, and still bears the meaning of spreading one's faith, is dissemination. In fact, unlike "missionary work", "dissemination" is a term of peaceful, open sharing of one's knowledge and understanding with others, free for intelligent discussion and mutual benefit. Why is that important?

Violent methods of conversion damage the reputation of the followers, cause discontent in the society, and doubt about one's faith. It is the quality of faith, which will ensue from peaceful dissemination.

Rather than seeking converts, it is *sharing the benefits that one's religious belief brings to oneself*, which may then inspire the onlookers to decide positively for themselves. The most powerful followers of a religion are those who accept it by their free will, enthusiasm, eagerness, and determination:

"When he (a householder or householder's son) has investigated him (an enlightened monk) and has seen that he is purified from states based on greed, ... hatred, ... delusion, then he places faith in him; filled with faith he visits him and pays respect to him; having paid respect to him, he gives ear; when he gives ear, he hears the Dhamma; having heard the Dhamma, he memorises it and examines the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up; when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinised, he strives; resolutely striving, he realises with the body the supreme truth and sees it by penetrating it with wisdom."³

¹ I.e. offering wealth for conversion. This practice is still widely exercised in Asian countries, such as Myanmar and Sri Lanka, by missionaries of theistic religions. All those cases are however in direct disagreement with *Ad Gentes* of Catholic Church, which states "The Church strictly forbids forcing anyone to embrace the Faith, or alluring or enticing people by worrisome wiles." World Council of Churches states a list of activities that should be avoided if one aims at having somebody change their church affiliation. It also includes "extending explicit or implicit offers of education, health care or material inducements or using financial resources with the intent of making converts."

² It must be noted, that much of the scriptural support for forceful missionary activities in history of theistic religions, especially those involving wars and massacres, have been denounced by influential scholars of the respective faiths, and are today no longer repeated with general approval.

³ *"The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikāya"*, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, Boston, 2009 [fourth edition]; p.782 .

Obviously, those who disseminate the Buddha's teachings have either attained a considerable level of wisdom, based on their meditation practice, or have already sufficient experience to deal with potential difficulties. Dissemination based on knowledge alone would not last.⁴ Knowledge, however, is also very important. From the *Vijjā Sutta*⁵ we learn that a monk who possesses ten qualities is one who inspires confidence in all respects: he is (1) endowed with faith, (2) virtuous, (3) learned, (4) speaker of Dhamma, (5) frequents assemblies, (6) confidently teaches Dhamma to an assembly, (7) is an expert on the discipline, (8) remembers his past lives, (9) can see how other beings are born in states of woe and pleasure, and (10) is an Arahant. According to the *Dutiya Uruvela Sutta*,⁶ an elder (i.e. one worthy of respect and attention) is a monk of four qualities: (1) he is virtuous, (2) remembers much, (3) attains *jhānas* (states of deep concentration) easily at will, and (4) is an Arahant. Unfortunately, I do not find a discourse which would list qualities of a monk, including knowledge (*bahussuta*) and not the attainment of Arahantship. It therefore seems to me that for the Buddha knowledge always had to be coupled with spiritual attainment.

According to *Lohicca Sutta* of *Dīgha Nikāya*, "there is a teacher who has gone forth ... but who has not gained the goal of asceticism. Without having gained this goal, he teaches his disciples a doctrine, saying: "This is for your good, this is for your happiness." His pupils wish to hear, they listen, they rouse the thought of enlightenment, and the teacher's instructions are not flouted. He should be blamed, saying: "This venerable one has gone forth ... but who has not gained the goal of asceticism... the teacher's instructions are not flouted." It is as if, leaving his own field, he should think another's field in need of weeding. I declare this to be an evil doctrine rooted in attachment..."⁷

The Buddha's statement in *Lohicca Sutta* is further supported by the verse 19 of *Dhammapada*,⁸ and by the story of venerable Poṭṭhila.⁹ Venerable Poṭṭhila memorized all of the Buddhist scriptures, and five hundred of his disciples were Arahants. However, he himself had no spiritual attainment. The Buddha therefore called venerable Poṭṭhila as "*tuccha*", empty, to encourage him into meditation practice.

As a matter of fact, the first five monks, disciples of the Buddha, were sent to disseminate the Buddha's teachings *after* they attained Arahantship.¹⁰

⁴ We can see this for example from the story of Kosambī monks in *Dhammapada Aṭṭhakathā 5 – Kosambaka Vatthu*, where both sides of the quarreling monks entirely lost support of the local laity, regardless of their theoretical knowledge of the Buddha's teachings.

⁵ *AN 10 1.10. Vijjā Sutta*.

⁶ *AN 4 3.2. Dutiya Uruvela Sutta*.

⁷ "*The Long Discourses of the Buddha, A Translation of the Dīgha Nikāya*", Maurice Walshe, Wisdom Publications, Massachusetts, 1995; p.184.

⁸ "Though he recites much the Sacred Texts (Tipitaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga-phala)." (Retrieved on 7th of February, 2017, <http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=019> .)

⁹ See *Dhammapada Commentary – 20. Maggavagga – 7. Poṭṭhilaṭṭheravattu* (commentary for v.282)

¹⁰ *Samyutta Nikāya – Sagāthāvaggapāli – 4. Māra Samyutta – 1. Paṭhamavagga - Dutiya Mārapāsa Sutta* : "*Muttāhaṃ, bhikkhave, sabbapāsehi ye dibbā ye ca mānūsā. Tumhepi, bhikkhave, muttā sabbapāsehi ye dibbā ye ca mānūsā. Caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha. Desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhikalyāṇaṃ*

Apart from behavior based on spiritual attainment, the person who disseminates Dhamma should also have excellent restraint (*vinaya*). Restraint of monks is so important, that two of the ten reasons for declaring rules for monks, contain the benefit of arousing faith in others: (1) *appasannānaṃ pasādāya* (to arouse faith in those who do not have faith), and (2) *pasannānaṃ bhiyyobhāvāya* (to increase faith in those who already have faith). Obviously, the most important rules are those that distinguish the Buddhist follower from followers of other religions or philosophies, those which arouse faith and interest. In today's society the most important rule for monks, which is particularly appealing to the audience, is not accepting money and avoiding any direct financial business. In fact, monks who do not use money exhibit non-greed, non-covetousness, and satisfaction with little, trust in their good *kamma*, and the support of lay people. Monks who do not use money are the most suitable kind of monastics for dissemination of Dhamma, because they arouse faith in the lay people, support the Buddha's teachings by their own example, and exhibit the genuine Dhamma by their own practice, their own experience, their own skilful reverence to the Buddha and His decisions. A monk's restraint supports the monk's path toward enlightenment, and enlightenment strengthens the purity of the monk's restraint.

2. History is the Best Teacher - Failures

When we seek a solution to a religious or social issue, it is wise to learn from both the successes and failures in history.

A) Let's be Sincere

Interestingly, despite the enormous faith in the Buddha that we may feel from the preserved Buddhist scriptures, today known as Pāḷi Tipiṭaka, upon a closer inspection we discover recorded cases of failed attempts in dissemination of Dhamma. For example, a short time after the Buddha attained Buddhahood, as He was travelling to meet with His five friends from when He was striving for the attainment, He met with the ascetic Upaka. The ascetic Upaka asked the Buddha who was the Buddha's master, and upon the explanation that the Buddha Himself had no teacher, that the Buddha, Himself, was omniscient and achieved the highest attainments, Upaka simply shook his head, and saying "Friend, even such things may happen," went away.

In the introduction to the "*Apaṇṇaka Jātaka*", the very first story of the Buddha's previous births, we learn what happened after five hundred disciples of a non-Buddhist teacher approached the Buddha together with the merchant Anāthapiṇḍika:

"Then, though in thunderous tones as of a young lion roaring in the Red Valley or as of a storm-cloud in the rainy season, bringing down as it were the Ganges of the Heavens and seeming to weave a

pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti. Bhaviṣṣanti dhammassa aññātāro." = "Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus, are freed from all snares, both celestial and human. Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma." ("*The Connected Discourses of the Buddha, A Translation of the Saṃyutta Nikāya*", Bhikkhu Bodhi, Wisdom Publications, Boston, 2000; p.198)

chaplet of jewels, - yet in a voice of eightfold perfection, the charm of which ravished the ear, he preached to them the Truth in a discourse full of sweetness and bright with varied beauty.

They, after hearing the Master's discourse, rose up with hearts converted, and with due salutation to the Lord of Knowledge, burst asunder the other doctrines in which they had taken refuge, and betook themselves to the Buddha as their refuge. Thenceforth without ceasing they used to go with Anātha-piṇḍika, carrying in their hands perfumes and garlands and the like, to hear the Truth in the Monastery; and they abounded in charity, kept the Commandments, and kept the weekly fast-day.

Now the Blessed One went from Sāvatti back to Rājagaha again. As soon as the Buddha had gone, they burst asunder their new faith, and returning to the other doctrines as their refuge, reverted to their original state."¹¹

The reason for their return to their previous religious teachers was that they didn't assume the superiority of the Buddha. Only after the Buddha later returned and explained His superiority in wisdom, and also assured good births for His followers,¹² did those lay people remain steady in their Buddhist faith.

The Buddha was not forsaken only by lay people, but also by monks. We learn from the *Nacca Jātaka*,¹³ that a newly ordained monk was found to be amassing a lot of belongings. His fellow monks informed the Buddha about that, whereupon the Buddha convened the Community and Himself inquired of that monk:

"Is this report true, Brother," said the Master, "that you have many belongings?" "Yes, sir." "Why have you come to own so many belongings?" Without listening beyond this point, the Brother tore off the whole of his raiment, and stood stark naked before the Master, crying, "I'll go about like this!" "Oh, fie!" exclaimed every one. The man ran away, and reverted to the lower state of a layman."¹⁴

The explanation is, that the monk lost his "jewel of the faith" by the breach of modesty not only then, but also in a previous life, when he lost a wife-to-be.

B) Not for Everybody

Does this mean, that not everybody should be expected to become a Buddhist? I believe so. In Buddhist folklore, only those most meritorious have the necessary wisdom to take up the Buddhist faith.¹⁵ It is therefore not sensible to expect that everybody will become a Buddhist, even if the teaching,

¹¹ "The Jātaka or Stories of the Buddha's Former Births", E.B. Cowell, Asian Educational Services, New Delhi, 2006; p.2.

¹² This, obviously, is directly proportionate to the actual practice of the Buddha's teachings, namely *sīla* (virtue), *samādhi* (concentration), and *paññā* (wisdom, or insight meditation). See *Dhammapada* verses 190-192. See also the unexpected fate of Mallikā – *Dhammapada Aṭṭhakathā* 11. *Jarāvagga* - 6. *Mallikādevī Vatthu* (commentary for v.151), an enthusiastic follower of the Buddha, who nevertheless had to suffer seven days in hell after her death, on account of an unconfessed misdeed.

¹³ *Jātaka Aṭṭhakathā* – 1. *Ekakanipāto* – 4. *Kulāvakaavaggo* – 2(32). *Nacca Jātaka* .

¹⁴ "The Jātaka or Stories of the Buddha's Former Births", E.B. Cowell, Asian Educational Services, New Delhi, 2006; p.83 .

¹⁵ "Dullabhā (saddhā) sampatti" (*Dīgha Nikāya Aṭṭhakathā* – 1. *Brahmajālasuttavaṇṇanā* - *Paribbājakakathāvaṇṇanā* – par.4). See also *SN 2.9.2. Nakhasikha Sutta*, where the Buddha gives the simile of sand taken by His nail in comparison to the sand on whole the Earth – explaining how few people are born as humans, which then leads to the conclusion how rare and difficult it is then, in addition to obtaining a human birth, to understand Dhamma.

Dhamma, was delivered correctly. From *Puṇṇovāda Sutta*¹⁶ we may learn that such is the right attitude. Venerable Puṇṇa, apparently before his enlightenment, decided to visit Sunāparanta, a region of very fierce people. The Buddha examined venerable Puṇṇa to encourage him in patience:

"Puṇṇa, the people of Sunāparanta are fierce and rough. If they abuse and threaten you, what will you think then?"

"Venerable sir, if the people of Sunāparanta abuse and threaten me, then I shall think: 'These people of Sunāparanta are excellent, truly excellent, in that they did not give me a blow with the fist.'"¹⁷

C) Poorly Selected Instruction

If it is true, that the Buddha, Himself, was not able to arouse faith in certain people, then how could we expect that from His disciples? Of course, it is not difficult to cause a misunderstandings and experience failure in dissemination if the teachings are not delivered appropriately. Apart from the five characteristics of right speech – true, correct, beneficial, welcome and agreeable¹⁸ - the teaching material should also be selected according to the audience. In the *Mahākammavibhaṅga Sutta*, we learn why this is important. The wanderer, Potaliputta, asked the venerable Samiddhi – "Friend Samiddhi, having done an intentional action by way of body, speech, or mind, what does one feel?" And venerable Samiddhi answered: "Having done an intentional action by way of body, speech, or mind, one feels suffering, friend Potaliputta." The Buddha then rebuked venerable Samiddhi:

"Though the wanderer Potaliputta's question should have been analysed before being answered, this misguided man Samiddhi answered it one-sidedly. ... This misguided man Samiddhi would have answered the wanderer Potaliputta rightly if, when asked thus, he would have explained: 'Friend Potaliputta, (1) having done an intentional action by way of body, speech, or mind [whose result is] to be felt as pleasant, one feels pleasure. (2) Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as painful, one feels pain. (3) Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as neither-pain-nor-pleasure, one feels neither-pain-nor-pleasure.' But who are these foolish, thoughtless wanderers of other sects, that they could understand the Tathāgata's great exposition of action?"¹⁹

Thus, in accordance with the *Bahuvedanīya Sutta*,²⁰ it is necessary to explain Dhamma according to the level of wisdom possessed by the present audience.

¹⁶ *Majjhima Nikāya* 145. *Puṇṇovāda Sutta*.

¹⁷ "The Middle Length Discourses of the Buddha, A Translation of the *Majjhima Nikāya*", Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, Boston, 2009 [fourth edition]; p.1118.

¹⁸ See more about correct ways of speech in *MN 139. Araṇavibhaṅga Sutta*, in the way the Buddha instructed them to His disciples, and about the speech of the Buddha Himself in *MN 58. Abhayarājakumāra Sutta*, and *AN 4.2.5(10). Asuravaggo – 10. Potaliya Sutta*.

¹⁹ "The Middle Length Discourses of the Buddha, A Translation of the *Majjhima Nikāya*", Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, Boston, 2009 [fourth edition]; pp.1058-1060.

²⁰ *Majjhima Nikāya* 52. *Bahuvedanīya Sutta*; "The Middle Length Discourses of the Buddha, A Translation of the *Majjhima Nikāya*", Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, Boston, 2009 [fourth edition]; pp.502-505.

3. History is the Best Teacher - Successes

A large number of the canonical texts contain cases of successful teachings of Dhamma, not only leading to the general acceptance of the Buddhist faith, but even to the point that the audience attained the first, second, third, or even fourth stage of enlightenment. Some of those teachings involved just a few sentences while others were more complicated. In the Appendix I. I have listed over a hundred and fifty cases of conversion, which can be sorted into these five categories, based on the *initial* features of the encounter:

1. Initiating a Conversation

The Buddha or one of His disciples themselves visit the person or group of people, or at least are the one to start the conversation.

2. Answering a Positive Question

The Buddha or one of His disciples explain a matter to the listener, which the listener either asked about or simply needed to hear explained in order to gain faith. It is possible to place such questions into four categories – on right view, on ethics, on meditation and attainments, and related to the Buddha's ways.

3. Solution of a Conflict

A problem, conflict, or controversial question is submitted before the Buddha or one of His disciples. It is then resolved by appropriate clarification. It is possible to place such problems into three categories – related to the caste system, related to contemporary ascetic traditions, and other problems.

4. Indirect Conversion

A very respected or very skeptical person becomes a disciple of the Buddha, upon which others decide to as well. Here "indirect" means that the new followers have neither directly seen the Buddha, nor did they hear much of the Buddha's teachings.

5. Special Means

The Buddha or one of His disciples have special physical or mental abilities, not commonly shared by lay people or monks today. Another kind of "special means" are cases of miracles that happened naturally, without any effort of the Buddha or His disciples.

4. Systematic Way

To preserve the original Buddha's teachings, "unshakeable confidence" (*acalā saddhā*) is the most desirable characteristic. Unshakeable confidence is attained together with Stream-Entry.²¹ It is also a very successful form of dissemination, if lay followers or monks, become Stream-Enterers. To achieve this aim, or at least to approach it, there are four factors that are necessary:²²

²¹ *Dīgha Nikāya* Commentary – 4. *Aggaññasuttavaṇṇanā* – *Catuvāṇṇasuddhivaṇṇanā* – par.118 : "*Nivīṭṭhāti abhinivīṭṭhā acalaṭṭhitā. Kassa pana evarūpā saddhā hotīti? Sotāpannassa.*" = "Established" means well established, unshakeably firm. Whose, however, is such faith? Of a Stream-Enterer.

²² These four factors of practice leading to Stream-Entry are often mentioned in the Pāli scriptures, e.g. *Dīgha Nikāya* 33 and 34; *Samyutta Nikāya* 5.11. *Sotāpattisaṃyutta*; *Aṅguttara Nikāya* 4 4(25). *Āpattibhayavaggo*, and other.

1. Giving attention to a good person (*sappurisaṃsevo*)
2. Listening to the pure Dhamma (*saddhammassavanaṃ*)
3. Wise reflection (*yoniso manasikāro*)
4. Correct practice of the teachings, of Dhamma (*dhammānudhammappaṭipatti*)

1. In the dissemination of Dhamma, it is first necessary that the "good persons", i.e. monks and lay followers well educated in Dhamma and experienced in meditation, visit the area of concern, stay there, and serve the community with their own knowledge and skills, inspiring everybody by their own peace, patience, satisfaction, and wisdom. I have explained the characteristics of an ideal person for dissemination of Dhamma above, in the first chapter of this paper.

2. The pure Dhamma is expounded by reciting the texts in the original form or in a suitable translation. The Pāli Commentary to *Suttasaṅgaha* suggests the discourses included in *Suttasaṅgaha* as the best choice for dissemination, for sharing with any audience. The discourses are sorted according to the occasion when their reciting is appropriate. I have listed them briefly in the Appendix II. Modern technological developments - hardcover books, electronic books, audio-books, graphic presentations, video documentaries, and Dhamma-related applications for portable devices - are very conducive to furthering people's studies and developing their theoretical understanding of Dhamma.

The Buddha dedicates a number of discourses to the characteristics of rightly expounded Dhamma. In *Udāyī Sutta*²³ the Buddha explains that one who teaches Dhamma to others should first make five determinations internally, namely (1) to teach progressively (2) give a talk that shows reasons, (3) give a talk out of sympathy, (4) avoid talk given for material gain, and (5) avoid talk that might cause harm to himself or others. *Dhammakathika Sutta*²⁴ seems to indicate that a good Dhamma speaker speaks either little or much, their speech is however meaningful, and the assembly can understand them. In case of questions, according to the *Pañhabyākaraṇa Sutta*,²⁵ there are questions that should be answered (1) categorily, (2) after analyzing them, (3) with a counter-question, or (4) by setting them aside without answering.

3. Wise reflection is sometimes understood as pondering over Dhamma. In the context of path to Stream-Entry, however, it points to the six-fold remedies for the five hindrances.²⁶ Wise reflection is a result of the correct teachings, and it will support further study and meditation.

4. Correct practice of the teachings, of Dhamma, is threefold – generosity, virtue, and meditation.

(1) Generosity cannot be suggested or required, but benefits of it should be explained in detail, and possibilities for practice of generosity should be arranged.

(2) Virtue is best developed gradually – first only five precepts, later adding eight precepts for the *uposatha* days (full-moon, new-moon, mid-full-moon, and mid-new-moon) and eventually temporary or

²³ AN 5 4.1(16).9. *Udāyī Sutta*

²⁴ AN 4 3.4(14).9. *Dhammakathika Sutta*

²⁵ AN 4 1.5.2. *Pañhabyākaraṇa Sutta*

²⁶ These are elaborated in the commentaries to *Satipaṭṭhāna Sutta* – *Nīvaraṇapabbas* of *Dīgha Nikāya* and *Majjhima Nikāya*, as well as the *Satipaṭṭhāna Vagga* of *Āṅguttara Nikāya* 9 and *Satipaṭṭhānavibhaṅga* of *Vibhaṅgapāli*.

indeterminate novice or higher ordination. The will to follow virtue is supported by faith, energy, mindfulness, meditation, and wisdom.

(3) Meditation practice should be conducted in suitable circumstances, such as in meditation retreats or forest monasteries. It is, however, necessary for both monks and lay followers to dedicate an hour or more to meditation every day, so their peace and patience in daily life are sufficiently supported. Close attention to the yogi (meditator) is of utmost importance, because the human mind can mislead, cheat, and protest against wholesome, skillful states. Daily interviews that pay close attention to the student's well-being in the meditation retreat, careful adjustment of the yogi's meditation instruction whenever suitable, and continuous loving-kindness and equanimity in all circumstances are indispensable requirements for a teacher who leads a yogi toward direct experience of the Buddha's teachings.²⁷

5. Conclusion

Today many lay practitioners, and monks as well, think that it is a good idea to lead Christians, Muslims, Hindus, and so on to meditate using Buddhist methods but ignore the rest of Buddha's teachings. I would like to propose the idea that this, in fact, damages the purity of both Buddhism and their original faith as well. First, when people do not find solace in their religion, they seek it elsewhere, thus undermining the image of trustworthiness and completeness of their former religion. At the same time, only undertaking Buddhist meditation practices for health benefits, to gain money and fame, to gain material success, they exploit Buddhism for their own selfish purposes without reverence for the original teacher – the Buddha, and those who preserve the teachings, the monastic community. In this way has arisen people who could be called "great thieves",²⁸ who make large profit by selling the Buddha's teachings to the unacquainted masses, pretending it is their own teachings, their own invention. Therefore, it is neither wise nor suitable to suggest to people of other religions, to follow noble Buddhist practices before they first understand the basics of generosity, ethics, and the benefits of taking refuge in the Buddha, Dhamma, and Saṅgha.²⁹ Buddhists themselves can realize what I am talking about, when they see certain Buddhist monks teaching Hindu yoga practices to lay followers, or when they learn about the Sinhalese Buddhist monk in Sri Lanka who worships Allah five times a day.³⁰ For these reasons religious syncretism is not a plausible way of dissemination, both for Buddhists and for those of other religions.

Preserving one's religion and disseminating it are two different undertakings. Preserving happens in a circle of people who are already willing to receive the information, to learn it, to practice it. The task of maintaining and improving the knowledge and practice is less challenging, because there is no danger of

²⁷ These requirements are given for meditation retreats, short periods of intensive meditation. They might not be unavoidable in case of longer retreats or indeterminate training such as that of monks who train in forest, in solitude.

²⁸ The Buddha has listed 5 Great Thieves in *Pārājika Pāli*, *Catuttha Pārājika's* origin story. The second "Great Thief" is explained thus: "Again, a certain bad monk learns the *Dhamma* and training proclaimed by the Tathāgata and takes it as his own. This is the second great thief found existing in the world." ("*Book of the Discipline*", I.B. Horner, version by SuttaCentral, pp.222-223; word "gangster" changed to word "thief" to fit in the context.)

²⁹ In meditation this is particularly important, because the mind in the advanced stages of meditation easily conceives false ideas for the meditator, and without sufficient faith in the Buddha, Dhamma, and Saṅgha, the progress might either halt or be lost altogether.

³⁰ Reported to me in a private conversation by my friend Ahmad Dahlan. The reason for it is, that the monk is not comfortable becoming a lay person, because he is afraid of the potential social consequences. My dear friend Ahmad Dahlan suggested to me that I also worship Allah five times a day, as a Buddhist monk, which I politely declined.

resentment or accusation for potential decrease in number of followers of another faith, from the remaining followers.³¹ Building monasteries, instituting Dhamma schools, leading children as well as adults to daily meditation as well as yearly meditation retreats, are solutions successfully applied already today. In the *Dutiyasaddhammasammosa Sutta*,³² the Buddha further reveals five things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma: (1) memorizing the Dhamma, (2) teaching the Dhamma to others, (3) making others repeat the Dhamma from their memory, (4) recite the Dhamma from memory oneself, and (5) carefully examining the Dhamma that is memorized.

Dissemination of scriptural teachings in a multireligious society is a challenging undertaking, which should be taken up only by those who are most erudite in Dhamma and the most experienced in meditation. Visiting the religious and holy sites of other religious faiths is very conducive to maintaining harmony and preventing misunderstanding. From the ancient Pāli scriptures it seems that ascetics of different religious and philosophical views often met and discussed with one another.³³ Therefore, rather than increasing the number of followers, it might be safer and more successful to maintain equanimous intentions to (1) enrich other people's inspiration, (2) broaden opportunities for leading a virtuous and harmonious life, and (3) support exchanges of information, and thereby bring about a clear comprehension of each other's beliefs and practices.

May all beings be happy and healthy,
monk Sarana,
Myanmar,
7th of February, 2017.

³¹ A senior general of Myanmar military forces reported to my monastic teacher that venerable Ādicca, a famous monk known for successful dissemination of Buddhist teachings among Muslims, died soon after he ate meal offered to him by followers of a non-Buddhist religion. Yet another report is from Sri Lanka about venerable Soma, known for successful dissemination of Buddhist teachings among Christians, who died soon after he was offered a meal by followers of a non-Buddhist religion.

³² *AN 5 4.1(16).6. Dutiyasaddhammasammosa Sutta.*

³³ See e.g. *MN 13. Mahādukkhakkhandha Sutta*, *MN 78. Samaṇamuṇḍika Sutta*, *MN 136. Mahākammapavibhaṅga Sutta*, *SN 5.2.6.2. Pariyāya Sutta*, *SN 5.2.6.4. Mettāsahagata Sutta*, *AN 7 4.11. Paṭhamaniddasa Sutta*, *AN 7 4.12. Dutyaniddasa Sutta*, *AN 9 2.2. Saupādisesa Sutta*, and *AN 10 3.7. Paṭhamamahāpañhā Sutta.*

APPENDIX I – List of Buddhist Conversions (from Pāli Scriptures)

Below I am listing altogether 152 cases of conversion. I have not included several cases intentionally, for the following reasons –

- a) If it is not clear whether the person was really converted, such as in the case of the debater Saccaka (MV 35. Cūlasaccaka Sutta), brahmin Humhuṅka (Udāna 1.4. Humhuṅka Sutta), and others.
- b) If it is not clear (to me) what exactly led them to their faith, such as in the case of Raṭṭhapāla, Sudinna, Mahānāma, Meṇḍaka, Visākhā, etc. In many cases the people heard good reports about the Buddha, approached the Buddha, and after the progressive talk on generosity, heaven, drawbacks of sensual pleasures, and advantage of renunciation they became lay followers or asked for ordination to be monks/nuns, and some of them even became enlightened.
- c) If they gained considerable faith only after they were ordained as a monk/nun for some time, such as venerable Ānanda, or bhikkhunī Nandā.
- d) If they were non-human beings (goblins/ogres, dragons, deities, or *Brahmās*), because I believe that it is not in the scope of this work. For more information on converting non-human beings, see
 - (a) DN 32. Āṭānāṭiya Sutta (a long discourse giving names of deities who just visited the Buddha);
 - (b) MN 49. Brahmanimantanika Sutta & SN 6.1.4. Bakabrahma Sutta (where the Buddha conquered the assumed god creator by psychic powers and wisdom as well, in front of the divine spectators);
 - (c) SN 1.1. Devatā Saṃyutta (a collection of stories dedicated to conversions of deities);
 - (d) SN 1.2. Devaputta Saṃyutta (yet another collection of stories dedicated to conversions of deities);
 - (e) SN 1.10. Yakkhasaṃyutta (most famously SN 1.10.12. Ālavaka Sutta, where the Buddha conquered the ogre Ālavaka by psychic powers);
 - (f) Dhammapada Commentary 1.4. Kālayakkhinivattthu (v.5 comy) (Buddha made peace between a lady and an ogress who ate the lady's children, by revealing them their enmity in previous lives);
 - (g) Dhammapada Commentary 14.2. Devorohaṇavatthu (v.181 comy, "Twin Miracle") (the Buddha delivers three months long Abhidhamma discourse in heaven);
 - (h) Theragāthā Commentary - 20. Saṭṭhinipāto - 1. Mahāmoggallānattheragāthāvaṇṇanā (close to the end) & Visuddhimagga Commentary – 12. Iddhividhaniddeso – Nandopanandanāgadamanakathā (where venerable Moggallāna conquered the dragon Nandopananda by psychic powers).

1. Initiating Conversation

- (1) DN 4. Soṇadaṇḍa Sutta – The Buddha is visited by the renowned brahmin Soṇadaṇḍa and Himself initiates the discussion. After the Buddha explains characteristics of a true brahmin, brahmin Soṇadaṇḍa became a lay follower.
- (2) DN 31. Siṅgāla Sutta – Siṅgāla's father is already a follower of the Buddha, and before he passes away he instructs Siṅgāla to pay respect to six directions every day. Siṅgāla understands it as six world directions, but his

father has passed away and cannot give more information. The Buddha then encounters Siṅgāla paying respect to six world directions and explains to Siṅgāla that it is not world directions, but rather one's parents, teachers, children, friends, servants, and ascetics. Siṅgāla thereafter became a lay follower.

(3) MN 60. Apanṇaka Sutta – the Buddha is visited by the brahmin householders of Sālā and the Buddha Himself initiates the discussion. The Buddha briefly explains teachings of other religious teachers and philosophers of His time and shows their fallacies. Finally, He explains the good qualities of Himself, the Buddha. The audience thereafter became lay followers. (These may be different from those that became lay followers already in MN 41. Sāleyyaka Sutta.)

(4) MN 150. Nagaravindeyya Sutta – the Buddha is visited by the brahmin householders of Nagaravinda and the Buddha Himself initiates the discussion. The Buddha explains why some recluses are not worth respect and why some other are, emphasizing purity from lust, hate, and delusion. Thereafter the brahmin householders of Nagaravinda became lay followers.

(5) SN 1.7.2.11. Saṅgārava Sutta – Brahmin Saṅgārava is seen by venerable Ānanda as purifying himself from bad deeds simply by bathing in water. On the suggestion of venerable Ānanda, the Buddha approached the brahmin and in verse explained, that the ultimate purification is attained in the pond of Eightfold Noble Path which has the banks of morality/virtue. Those who purify that way attain the ultimate wisdom and get to the other shore (of the flood of suffering) by non-clinging. Thereafter the brahmin became a lay follower. (It seems that the brahmin approached the Buddha again in SN 5.2.6.4. Saṅgārava Sutta and asserted his being a lay follower.)

(6) SN 4.8.8. Saṅkhaḍḍhama Sutta – Headman Asibandhaka approached the Buddha and sat aside. The Buddha then addressed the headman with the question what did the leader of naked ascetics, Nigaṇṭha Nātaputta teach. The headman then explained that Nigaṇṭha Nātaputta taught that all those who commit killing, stealing, sexual misconduct and false speech as the manner how they usually dwell, they are bound to state of woe. The Buddha then explained that nobody indulges in such deeds as their "manner how they usually dwell" (i.e. e.g. more time is spent by non-killing than by killing even by those who kill), and that unavoidable condemnation to states of woe for bad deeds, through the negative attitude of the condemned one, will lead the condemned one to the state of woe even just by the attitude. The Buddha then explained that those who abstain from evil deeds and decide to do good, and also practice loving-kindness meditation, such ones may cleanse their bad kamma which was limited. (Perhaps in contrast to the uncleansable *kamma* of killing one's parents, and Arahant, shedding blood of the Buddha, and splitting the Saṅgha). Thereafter the headman became a lay follower. (See another discussion with headman Asibandhaka in SN 4.8.7. Khettūpama Sutta, SN 4.8.6. Asibandhakaputta Sutta, and SN 4.8.9. Kula Sutta.)

(7) AN 4.2.2(12).1. Kesi Sutta – Horse trainer Kesi approached the Buddha and sat on one side. The Buddha addressed the horse trainer, asking him how did he train his horses. Just like the horse trainer trained his horses either gently, roughly, or gently and roughly according to how easily they can be trained, the Buddha also trained monks gently, roughly, or gently and roughly according to their amenability. However, if a horse was not possible to train in any of the three ways, the horse trainer would kill it – and similarly, if a monk would not follow the admonishment of the Buddha in any of the three ways, the Buddha would also kill him. To the question how did the Buddha, who refrains from killing, killed a monk, the Buddha explained that by "killing" the Buddha meant not speaking with the monk at all. Thereafter the horse trainer became a lay follower.

(8) AN 4.4.5(20).5. Vappa Sutta – Vappa Sakka, a disciple of naked ascetics, approached venerable Moggallāna and sat on one side. Venerable Moggallāna then addressed Vappa Sakka, saying that by restraint in body, speech, and mind, ignorance and lust may be dispelled, and wisdom may arise. Although Vappa Sakka agreed as if he knew, after the Buddha came and questioned Vappa Sakka in detailed, it was found that he didn't know. The Buddha then explained that monks of liberated mind are free from attachment to objects of eye, ear, nose, tongue, body, and

mind. Thereafter Vappa Sakka abandoned his faith in the leader of naked ascetics, Nigaṇṭha Nātaputta, and claimed he became a lay follower.

(9) AN 10 3.2(12).8. Paṭhamapaccorohaṇī Sutta – The Buddha asked brahmin Jāṇussoṇi about the present festival *paccorohaṇī*, a brahmin festival of descending from one's status and paying respect to the god of fire (Agni). The Buddha then explain that the festival of *paccorohaṇī* in Noble One's discipline is different – one descends from wrong view, intention, speech, action, livelihood, effort, mindfulness, concentration, knowledge, and liberation.

Thereafter the brahmin Jāṇussoṇi became a lay follower. (A different version is in AN 10 2(17).1.

Brāhmaṇapaccorohaṇī Sutta, where the Buddha instructed descent from killing, stealing, sexual misconduct, false speech, divisive speech, harsh speech, idle chatter, longing, ill will, and wrong view. The brahmin yet again claimed becoming a lay follower.) (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(10) AN 10 4.2(17).10. Cunda Sutta – The smith's son Cunda³⁴ approached the Buddha and sat on one side. Then the Buddha asked him what was the rites of purity that Cunda preferred, which was answered by the traditional brahmin practices, namely - getting up early; striking ground, cow dung, or green grass from one's bed; tending sacred fire; paying homage to the sun; and immersing oneself in water. The Buddha then explained that much more beneficial rites of purity are these ten – not killing, not stealing, not committing sexual misconduct, avoiding false speech, divisive speech, harsh speech, and idle chatter, and also avoiding longing for others' wealth, intentions of hate, and wrong view such as that there is no kamma, no result of kamma, no deities, and no existence of enlightened men. Thereafter Cunda became a lay follower.

(11) Udāna 5.3. Suppabuddhakuṭṭhi Sutta – The leper Suppabuddha approached a gathering around the Buddha, where the Buddha was giving a Dhamma discourse. As he sat and listened there, the Buddha decided to give Dhamma talk concentrating on him, as the leper was the only one there capable of Stream-Entry (enlightenment) at that occasion. The Buddha spoke about generosity, morality, heaven, drawbacks of sensual pleasures, advantage of renunciation, and finally the Four Noble Truths. Thereafter the leper Suppabuddha attained Stream-Entry and became a lay follower.

(12) Vinaya Piṭaka – Mahāvaggapāli – 6. Pañcavaggiya Kathā – The five friends of the Bodhisatta were not willing to listen to the Buddha as He was approaching them for the first time after His enlightenment. However, by the power of the Buddhahood of the Buddha, by the Buddha's might, the five friends were not able to resist and prepared the seat for the Buddha, water to wash His feet, etc. The Buddha had to request them for three times to listen, and still they were not willing to. Thereafter the Buddha asserted He has never mentioned about His enlightenment before, only since now. The five ascetics therefore decided to listen to Him. The Buddha explained about the two extremes of self-gratification and self-mortification, the middle path between these two, and the Four Noble Truths. Ven. Añña Koṇḍañña became a Stream-Enterer and with that the Buddha ordained (only) him as a monk. Then gradually the remaining four became Stream-Enterers, and asked the Buddha for ordination to become monks.

(13) Vinaya Piṭaka – Mahāvaggapāli – 7. Pabbajjā Kathā – The young man Yasa, satisfied by abundant sensual pleasures, one night saw his dancers sleeping in the hall in an unsightly manner. Disgusted, he went up to the Buddha. Thereafter Yasa listened to the Buddha's talk on generosity, virtue, heaven, drawbacks of sensual pleasures, advantages of renunciation, and finally the Four Noble Truths. Yasa's father came there and also listened to a

³⁴ Note that this is the Cunda who offered the Buddha's last meal. See "How the Buddha Died", by Venerable Dr. Mettanando Bhikkhu, Bangkok Post, May 15, 2001, for details on the reason of Buddha's death, namely mesenteric infarction.

Dhamma discourse. Yasa's father became a Stream-Enterer and became a lay follower, while Yasa became an Arahant and asked for ordination to be a monk.

(14) Dhammapada Commentary – 24. Taṇhāvaggo – 6. Uggasenavattthu (v.348 comy) – As the acrobat Uggasena publicly performed somersaults, the Buddha Himself came and suggested that Uggasena also performs for Him (because that will be the moment when the Buddha will help Uggasena to attain enlightenment). After the acrobat performed 14 somersaults in the air at once and landed on his pole, the Buddha instructed him to abandon clinging for his mind and body of the past, present, and future, and thus get free from all suffering. Upon this brief instruction Uggasena became an Arahant, descended from his pole, and after he paid respect to the Buddha, Uggasena asked for ordination to be a monk.

(15) Therīgāthā Commentary – Pañcakanipāto - 9. Bhaddākuṇḍalakesātherīgāthāvaṇṇanā – The wandering female ascetic Bhaddā Kuṇḍalakesā was challenged by venerable Sāriputta in debate. Upon asking her "what is the One?" she failed to answer, realizing she doesn't know what could it be if not the god creator. Venerable Sāriputta explained her, that nutriment is the one thing that everybody is dependent on. This was immediately accepted, and she took refuge in the venerable Sāriputta and thereafter became a nun.

2. Answering a Positive Question

A) Right View

(1) DN 9. Poṭṭhapāda Sutta – Citta, the son of the elephant-trainer and the wanderer Poṭṭhapāda visited the Buddha and asked the Buddha about "self". The Buddha answered the questions together with a lot of other information related to the function of mind and body, and time. Thereafter Poṭṭhapāda became a lay follower, whereas Citta asked for ordination to be a monk.

(2) DN 10. Subha Sutta – Subha, Todeyya's son, together with venerable Cetaka asked venerable Ānanda about the things that the Buddha praised. Venerable Ānanda then explained *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom, insight) as the things that the Buddha praised. Subha thereafter became a lay follower. (See also MN 4, MN 99, and MN 135 for more about Subha.)

(3) DN 23. Pāyāsi Sutta – The king Pāyāsi asked questions about rebirth, different realms, and *kamma* from venerable Kumāra Kassapa. Venerable Kumāra Kassapa answered in detail and with many similes. Thereafter king Pāyāsi became a lay follower.

(4) MN 41. Sāleyyaka Sutta – Brahmin householders of Sālā visited the Buddha and asked Him why some people are, after they pass away, born in realms of woe, and why are some born in a happy realm. The Buddha explained them the law of *kamma*. Thereafter they became lay followers. (These may be different from those that became lay followers already in MN 60. Apaṇṇaka Sutta.)

(5) MN 42. Verañjaka Sutta – Verañjaka brahmins approached the Buddha and asked the Buddha why some people are born in states of woe, and why are some born in heavenly realms. The Buddha explained that actions against Dhamma, wickedness, will lead one to states of woe, and actions according to Dhamma, good deeds, lead to rebirth in heavenly realms. (See a parallel in AN 10 5.1(21).10 Adhammacariyā Sutta. The explanation here is a detailed exposition of similar teaching in brief in AN 2 2. Adhikaraṇavaggo.)

(6) MN 72. Aggivacchagotta Sutta – A wanderer from the Vaccha clan approached the Buddha and asked the Buddha the ten philosophical questions, namely about the eternity and spaciousness of the world, about the relation between life (self) and body, and about what happens with the Buddha after the Buddha passed away. The Buddha refused to answer to these questions because they do not lead to freedom from suffering, gave teachings on not-self,

and explained how He Himself got free from suffering. Thereafter the wanderer became a lay follower. (The discourse that follows – MN 73. Mahāvaccha Sutta – shows how the wanderer Vaccha learned what is wholesome (non-greed, non-hatred, non-ignorance, following 5 precepts) and unwholesome (greed, hatred, ignorance, not following 5 precepts), and how he learned about the large multitude of Buddha's disciples, both monastics who are completely enlightened (Arahants) and laity who are partially enlightened. Thereafter the wanderer asked the Buddha for ordination, to be a monk.)

(7) MN 74. Dīghanakha Sutta – Wanderer Dīghanakha visits the Buddha and initiates dialogue by stating his view - "nothing is acceptable to me". The Buddha skillfully commends that view and gives explanation of views that lead to lust and those that lead away from lust. Thereafter the Buddha explains feelings (*vedanā*) and the way that leads to detachment from them, culminating in enlightenment. Ven. Sāriputta, who was just fanning the Buddha from behind, became an Arahant at the end of the discourse. The wanderer Dīghanakha became a lay follower.

(8) MN 94. Ghoṭamukha Sutta – Brahmin Ghoṭamukha extolled the Dhamma and venerable ones that follow the Buddha's Dhamma, and venerable Udena then explained why is that correct. Brahmin Ghoṭamukha thereafter became a lay follower.

(9) SN 2.1.2.8. Timbaruka Sutta – Recluse Timbaruka approached the Buddha and asked the Buddha what is the relationship between feelings and self. The Buddha explained that such questions are not correct and that feelings are effects of Dependent Origination (and not 'self'). Thereafter the recluse became a lay follower.

(10) SN 2.1.5.6. Aññatarabrāhmaṇa Sutta – Certain brahmin approached the Buddha and asked the Buddha what is the relationship between *kamma* and self. The Buddha explained that such questions are not correct and that *kamma* is the effect of Dependent Origination (and not 'self'). Thereafter the brahmin became a lay follower.

(11) SN 2.1.5.7. Jāṇussoṇi Sutta – Brahmin Jāṇussoṇi approached the Buddha and asked the Buddha whether 'everything exists' or whether 'nothing exists'. The Buddha explained that such opinions are extreme, and that whatever arises is the effect of Dependent Origination. Thereafter the brahmin became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(12) SN 2.1.5.8. Lokāyatika Sutta – Certain brahmin approached the Buddha and asked the Buddha about the four speculative views, namely that "everything exists", "nothing exists", "everything is one", and "everything is different". The Buddha explained that such opinions are just speculative views, and that whatever arises is the effect of Dependent Origination. Thereafter the brahmin became a lay follower.

(13) SN 2.4.1.8. Gaṇḍā Sutta – A brahmin approached the Buddha and asked the Buddha how many eons (*kappa*, the largest unit of time in Indian reckoning) have already passed. The Buddha explained that the cycle of rebirth is without discoverable beginning, and that there have passed even more eons than there are grains of sand in the whole river Ganges. The brahmin thereafter became a lay follower.

(14) SN 4.2.3.1. Sīvaka Sutta – Wanderer Moliyasīvaka approached the Buddha and asked the Buddha whether all feelings that we experience are caused by *kamma*. The Buddha explained that not only *kamma*, but also bile, phlegm, (bodily) wind, combination of these three, temperature/climate, carelessness and assault (of enemy) can be causes of our feelings. Thereafter the wanderer became a lay follower.

(15) SN 4.8.1. Caṇḍa Sutta – The village head-man Caṇḍa approached the Buddha and asked Him why some people are violent and why some are nice. The Buddha explained that it is lust, hatred, and delusion, which are the basis of violence. It is the absence of lust, hatred, and delusion, which is the basis of being nice. The village head-man Caṇḍa thereafter became a lay follower.

(16) SN 4.8.2. Tālapuṭa Sutta – The dance-master Tālapuṭa approached the Buddha and asked him whether it is true that by his profession of dancing he will be born among deities, in heaven. The Buddha then explained to Tālapuṭa that performance of dance leads to increase in greed, hatred, and ignorance in one's spectators. The *wrong*

view that performance of dance may lead to heaven will lead the dancer either to hell or to the world of animals.

Tālapuṭa thereafter asked for ordination to be a monk.

(17) SN 4.8.3. Yodhājīva Sutta – Headman Yodhājīva, the Mercenary, approached the Buddha and asked the Buddha whether it is true that on account of this fighting in battles he will be born in heaven. The Buddha explained him that fighting in battle will lead one to hell, and the wrong view that it may lead to heaven will lead one either to animal realm or to hell. Thereafter the headman Yodhājīva, the Mercenary, became a lay follower. (A parallel with elephant warrior is given in SN 4.8.4. Hatthāroha Sutta, and cavalry warrior in SN 4.8.5. Assāroha Sutta.)

(18) AN 4 5.4(19).4. Abhaya Sutta – Brahmin Jāṇussoṇi approached the Buddha and suggested to the Buddha that those who fear death will die, and those who do not fear death will never die. The Buddha then listed four kinds of people who fear death and die (not devoid of lust for sensual pleasures they worry about losing sensual pleasures, about losing their body, those who did evil and no good actions worry about meeting unpleasant fate after death, those not certain in good Dhamma worry about death as confused) and four kinds of people who do not fear death and (however) die (devoid of lust for sensual pleasures they do not worry about losing sensual pleasures, about losing their body, those who had done good actions know they will meet pleasant fate after death, and those certain in good Dhamma will pass away not confused). Thereafter brahmin Jāṇussoṇi became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(19) AN 5 4.8. Attakārī Sutta – A certain brahmin approached the Buddha and suggested that there is no self-initiative and no initiative taken by others. The Buddha then led the brahmin to realize that there are the elements of instigation (to instigate activity), of persistence (to persist in activity), of exertion (to exert oneself), of strength (to be possessed of strength), of continuation (to continue in an action), and of force (to act with force). Moreover, the brahmin came on his own and returned on his own. Thereafter the brahmin became a lay follower.

(20) AN 10 2(17).11. Jāṇussoṇi Sutta – Brahmin Jāṇussoṇi approached the Buddha and asked the Buddha whether offering gifts (perhaps to gods?) with the thought that it will benefit one's deceased relatives in fact benefits the deceased relatives. The Buddha replied, that unlike in the case of those relatives born in hell, animal realm, human realm, and in the realm of deities, the relatives born in the realm of afflicted spirits will receive those gifts (but perhaps especially if those shared merits are from gifts to heedless ascetics and brahmins). During the long time in the Cycle of Rebirth, everybody has a lot of deceased relatives in the realm of afflicted spirits, hence it is always beneficial to do such donations. The donations also bring benefit to the human donor, because the *kamma* effect (of generosity) is valid anyway. Thereafter brahmin Jāṇussoṇi became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(21) Sn 3.5. Māgha Sutta – A young brahmin approached the Buddha and asked the Buddha if he is doing a good deed when he is donating rightly acquired food and wealth to many people. The Buddha approved of it. The brahmin then asked the Buddha how donation would be giving most merit, and the Buddha explained that giving to those free from defilements gives most merit, and even more if the giver practices loving-kindness meditation, and is joyful about the donation before, during, and after it happens. Thereafter the brahmin became a lay follower.

(22) Milindapañhā – 2-3. Milindapañho - 1. Mahāvaggo - 1. Paññattipañho – The king Milinda (perhaps identical with the ancient Indian king Menandros) visited venerable Nāgasena and asked venerable Nāgasena about "not-self". Venerable Nāgasena explained that this body is made of thirty-two parts (such as hair, body-hair, nails, teeth, skin, flesh, sinews, bones, etc.) and none of them can be called a person – just like a cart is made of various parts but none of them can be called a cart. In the ultimate sense, there is indeed neither cart, nor a person. Thereafter the king Milinda suggested that if the Buddha were still there, the Buddha Himself would applaud.

B) Ethics

- (1) MN 4. Bhayabherava Sutta – brahmin Jāṇussoṇi asked the Buddha how is it possible that monks can stay in the dreadful forests. The Buddha then explained the virtue and meditation practiced by Him when He practiced in forest, and how He gradually became a Buddha. Brahmin Jāṇussoṇi thereafter became a lay follower. (It seems that brahmin Jāṇussoṇi's faith in the Buddha even increased when he learned about the conversion of Subha, Todeyya's son – at the end of MN 99. Subha Sutta; also, see MN 27. Cūḷahatthipadopama Sutta, SN 2.1.5.7. Jāṇussoṇi Sutta, AN 2.2.(7), AN 3.2.1(6).5., AN 3.2.2(6).9, AN 4.5.4(19).4., AN 6 5.10., AN 7 5.7., AN 10 3.2(12).8., AN 10 2(17).1., and AN 10.2(17).11. where brahmin Jāṇussoṇi also claimed to have become a lay follower.)
- (2) SN 1.7.1.5. Ahimsaka Sutta – The Bhāradvāja brahmin named Ahimsaka ("non-violent") visited the Buddha and told his name to the Buddha. The Buddha then suggested that non-violence is good in name, but especially it is good when practiced by one's bodily, verbal, and mental action. Thereafter the brahmin asked for ordination, to be a monk.
- (3) SN 1.7.2.4. Mahāsāla Sutta – Brahmin Mahāsāla was expelled from his home by his children who just got married with their wives. He therefore approached the Buddha and asked Him for help. The Buddha taught the brahmin specific verses, which explain how foolish it is to expel one's old father from house. The brahmin then recited those verses during a common gathering, upon which the children accepted their old father back in the home, bathed him and clothed him. The brahmin then again approached the Buddha and declared himself as a lay follower.
- (4) SN 1.7.2.9. Mātuposaka Sutta – A brahmin approached the Buddha and told the Buddha that he righteously makes livelihood and then nurtures his parents. For the question, what will be the consequences of such actions, the Buddha praised the brahmin, and explained that it is praised by wise men in this world, and it will also cause rebirth in heaven after death in this life. The brahmin thereafter became a lay follower. (In Vinaya Piṭaka – Mahāvagga – 4. Cīvarakkhandhaka - 221. Pacchimavikappanupagacīvarādikathā the Buddha gives special permission to monks to donate robes to their parents. The commentary then explains that it in fact extends virtually to all one's relatives.)
- (5) SN 4.1.13.4. Bhāradvāja Sutta – King Udena of Kosambī visited ven. Piṇḍola Bhāradvāja and asked him how is it possible that the young monks can stay refraining from sensual pleasures (here is meant physical contact with women) even throughout their lives. Venerable Piṇḍola Bhāradvāja then explains that the monks take women as their relatives, reflect on the repulsiveness of their own bodies, and keep restraint in their senses. King Udena thereafter became a lay follower. (Several days before this encounter, king Udena's concubines left king Udena sleep under a tree and approached ven. Piṇḍola Bhāradvāja for Dhamma discussion. The king then became jealous and attempted to get a nest of red ants eat up the venerable. However, while dismantling the nest from a branch, the ants fell on his head and severely bit him. King's concubines admonished the king, and thereafter the king decided to discuss with the venerable.)
- (6) SN 5.11.1.7. Veḷudvāreyya Sutta – The brahmins of Veḷudvāreyya approached the Buddha and asked the Buddha what should they do to be successful and comfortable in their household lives. The Buddha then taught them to avoid doing whatever they would not wish others to do to themselves, namely killing, stealing, sexual misconduct, false speech, divisive speech, harsh speech, and frivolous (idle) chatter, besides also taking refuge in the Buddha, Dhamma, and Saṅgha. The householders thereafter became lay followers.
- (7) AN 2 2. Adhikaraṇavagga – (6) – A brahmin asked the Buddha why some people are born in states of woe and some in heaven. The Buddha briefly explained that those who do not act according to the Dhamma, wickedly, they are born in states of woe. Those who act according to the Dhamma, rightly, they are born in heavenly realms. Thereafter the brahmin became a lay follower.
- (8) AN 2 2. Adhikaraṇavagga – (7) – Brahmin Jāṇussoṇi approached the Buddha and asked the Buddha why some people are born in realms of woe and some in heavenly realms. The Buddha then explained that rebirth

happens dependent on one's bodily, verbal, and mental misconduct and bodily, verbal, and mental good conduct. Thereafter the brahmin became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(9) AN 2 4. Samacittavaggo – (3) - A brahmin approached the Buddha and asked Him what did the Buddha teach. The Buddha then replied that the Buddha taught action of good deeds performed by body, speech, and mind, and also inaction of bad deeds committed by body, speech, and mind. The brahmin thereafter became a lay follower.

(10) AN 3.2.1(6). Brāhmaṇavaggo – 6. Paloka Sutta – A certain brahmin approached the Buddha and asked the Buddha why the population of the world decreased, despite the huge number of people in the past (as mentioned in their scriptures). The Buddha explained that lust and greed for other's possession led people to killing; insufficient rain which caused scarcity of grain, and thus famine; and allowed chief ogres/goblins (*yakkhas*) to release their subjects, wild spirits, who then kill people. Thereafter the brahmin became a lay follower.

(11) AN 4 4.5(20).7. Mallikādevī Sutta – Queen Mallikā approached the Buddha and asked the Buddha why some women are ugly, poor, some ugly and rich, some beautiful and poor, and some beautiful and rich. The Buddha then explained the *kamma* which they have done in the past, whereupon queen Mallikā proclaimed she will engage only in good deeds, and became a lay follower.

(12) AN 6 5.11. Appamāda Sutta – A brahmin asked the Buddha what is the one thing that may accomplish both good in this life and good in the future life. The Buddha proclaimed that it is heedfulness (mindfulness, "non-forgetfulness"), giving a simile of an elephant footprint as fitting in footprints of all animals, roof peak toward which all rafters lean, reed-cutter who cuts and shakes a bunch of reeds, cutting a stalk of bunch of mangoes, the wheel-turning monarch whose vassals are all the petty princes, and the moon which surpasses the radiance of all stars (in the night sky). Thereafter the brahmin became a lay follower.

(13) AN 7 5.4. Dutiyaaggi Sutta – Brahmin Uggatasārīra prepared a large sacrifice consisting of 2500 animals to be killed and offered to deities. As the sacrifice was prepared, he approached the Buddha and asked the Buddha how a sacrifice could be done so that it leads to his welfare and happiness for a long time. The Buddha then explained that already before the sacrifice there are three deeds that will cause suffering to the one who prepares it – thinking that this is a good deed, he commits a bad deed mentally (by the intention to kill those animals), verbally (by the order to kill them) and by the body (by carrying them to the sacrifice). Three fires to be abandoned are those of lust, hatred, and ignorance – and the three fires to be kindled are the care for one's parents, care for one's family and servants, and respecting and making donations for ascetics and brahmins who refrain from intoxication and heedlessness; "this wood fire" (perhaps the fire of ignorance, fire of craving) should however be extinguished at a certain time. Thereafter the brahmin became a lay follower. (See another exposition on bloodless sacrifice in *DN 5. Kūṭadanta Sutta*.)

C) Meditation and Attainments

(1) DN 2. Sāmaññaphala Sutta – King Ajātasattu visited the Buddha and asked Him what are the benefits of recluseship. The Buddha explained them in detail, including attainment of enlightenment under His guidance. Thereafter king Ajātasattu became a lay follower.

(2) DN 16. Mahāparinibbāna Sutta – Pukkusa, son of Mallas, approached the Buddha and expressed his wonder how his teacher late Ālāra Kālāma was steady in his concentration. The Buddha then explained how He can attain even more steady concentration. Ālāra Kālāma thereafter became a lay person.

- (3) MN 107. Gaṇakamoggallāna Sutta – Brahmin Gaṇaka Moggallāna inquired at the Buddha about the gradual training of Buddha's disciples. After the detailed exposition of the gradual training, namely: virtue, mindfulness, concentration, and insight meditation, brahmin Gaṇaka Moggallāna became a lay follower.
- (4) SN 1.7.1.6. Jaṭṭa Sutta – The Bhāradvāja brahmin named Jaṭṭa ("tangle") visited the Buddha and asked the Buddha how to "disentangle the tangle". The Buddha explained, that when a wise man is established in virtue develops concentration ("mind") and wisdom, the tangle may be disentangled. Thereafter the brahmin asked for ordination, to be a monk.
- (5) SN 1.7.1.10. Bahudhītara Sutta – A brahmin of Bhāradvāja clan lost fourteen oxen, and while he searched for them in a forest, he came across the Buddha. Upon indirectly asking the Buddha where are the oxen, the Buddha answered that He has no oxen, hence no suffering. The brahmin thereafter asked the Buddha for ordination to be a monk.
- (6) SN 1.7.2.7. Navakammika Sutta – A brahmin of Bhāradvāja clan whose livelihood consisted on cutting trees and building houses saw the Buddha in the forest and asked the Buddha what was the work the Buddha did, alone in the forest. The Buddha then answered that He has already removed all of His forest, spikes, and roots of defilements, and therefore has nothing more to do – enjoying alone in the forest. Thereafter the brahmin became a lay follower.
- (7) SN 1.7.2.8. Kaṭṭhahāra Sutta – A brahmin together with a group of young men went to see the Buddha, who was just sitting at a tree and meditating. The brahmin asked why would the Buddha stay in such a dangerous, deep forest, alone. The Buddha answered that He is free from all defilements and therefore enjoys solitude in the forest, brave, meditating. The brahmin thereafter became a lay follower.
- (8) SN 5.1.1.10. Nandiya Sutta – Wanderer Nandiya approached the Buddha and asked the Buddha how many things lead to attainment of Nibbāna. The Buddha replied by the Eightfold Noble Path. Thereafter the wanderer became a lay follower.
- (9) SN 5.2.1.6. Kuṇḍaliya Sutta – Wanderer Kuṇḍaliya approached the Buddha and asked the Buddha what is the benefit that the Buddha enjoys. The Buddha explained He enjoys the benefit of liberation (from suffering) by understanding, and then explains that such liberation is based on restraint, good conduct, practice of four establishments of mindfulness (*satipaṭṭhānā*), and developing the seven factors of enlightenment (*bojjhaṅgā*). Thereafter the wanderer Kuṇḍaliya became a lay follower.
- (10) SN 5.2.6.4. Saṅgārava Sutta Brahmin Saṅgārava approached the Buddha and asked the Buddha why some memorized texts are remembered and some are not. The Buddha explained that it is the five hindrances (sensual desire, ill-will, sloth and torpor, worry and anxiety, and doubt) that cause one to forget what was well learn, and their absence helps to remember. The Buddha then also mentioned the Seven Enlightenment Factors (*bojjhaṅgā*) as leading to liberation from suffering. The brahmin thereafter asserted his being a lay follower (See parallel in AN 5.4.5.3. Saṅgārava Sutta, which doesn't contain the portion on Enlightenment Factors; he might have become a lay follower for the first time already in SN 1.7.2.11. Saṅgārava Sutta.)
- (11) SN 5.3.3.5. Aññatarabrāhmaṇa Sutta – A certain brahmin approached the Buddha and asked the Buddha what is the reason for long time existence of Buddha's teachings after Buddha's death, and what would be the reason for quick disappearance. The Buddha explained that it is the practice of Four Foundations of Mindfulness (*satipaṭṭhānā*) which determines the long-lastingness of the Buddha's teachings. Thereafter the Brahmin became a lay follower.
- (12) AN 3.2.1(6). Brāhmaṇavaggo - 3. Aññatarabrāhmaṇa Sutta – The Buddha was asked by a certain brahmin what does it mean that the Dhamma, His teachings, is: possible to be experienced by oneself; eternal; inviting others to experience it themselves; leading toward the goal; and knowable by those who are wise. The Buddha explained that it is because lust, hatred, and ignorance (always) lead others (everybody) to suffering, however when lust,

hatred, and ignorance are abandoned, there arises clear experience and knowledge of the reality as it is. Thereafter the brahmin became a lay follower. (A similar discourse is AN 5 5.6. Sandiṭṭhika Sutta, where the Buddha also added the abandoning of actions committed by body, speech, and mind.)

(13) AN 3.2.1(6). Brāhmaṇavaggo – 4. Paribbājaka Sutta – A certain brahmin approached the Buddha and asked the Buddha what does it mean "directly visible Dhamma" (*sandiṭṭhiko dhammo*). The Buddha explained it means one's clear awareness of purity from lust, hatred, and delusion, as well as the understanding of the good consequences, such as peace for oneself, peace for others, and harmony in one's society. Thereafter the brahmin became a lay follower. (A parallel, with wanderer Moliyasīvaka, is AN 6 5.5. Paṭhamasandiṭṭhika Sutta.)

(14) AN 3.2.1(6). Brāhmaṇavaggo – 5. Nibbata Sutta – Brahmin Jāṇussoṇi approached the Buddha and asked the Buddha how is "Nibbāna directly visible". The Buddha then explained that Nibbāna is directly visible through the absence of lust, hatred, and ignorance. Thereafter the brahmin became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(15) AN 3.2.2(7). Mahāvaggo – 3. Venāgapura Sutta – The brahmin householders of Venāgapura approach the Buddha and praise Him for being of so beautiful bright skin and calm faculties. They supposed that the Buddha certainly received luxurious bedding. The Buddha explained that such bedding is neither available nor permitted, and that the bedding He enjoys is that of attaining deep attainments of concentration (*jhānas*), attaining deep concentration in unlimited loving-kindness (*mettā*), and reflecting on His freedom from defilements (*āsavakkhayañāṇa*). Thereafter the brahmin householders became lay followers.

(16) SN 5.7.2.5. Uṇṇābhabrāhmaṇa Sutta – Brahmin Uṇṇābha approached venerable Ānanda and asked him what is the reason for following noble life (monkhood) under the Buddha Gotama. Ven. Ānanda explained that it is to get free from desires, and then how these desires are abandoned through practice of four "basis of power" (*iddhipāda*), namely: will, energy, mind, and investigation. Thereafter brahmin Uṇṇābha became a lay follower.

D) The Buddha's Ways

(1) MN 58. Abhayarājakumāra Sutta – Prince Abhaya was instigated by the leader of naked ascetics, Nigaṇṭha Nātaputta, to ask the Buddha whether the Buddha would ever utter a disagreeable speech to others or not. If yes, the Buddha would be same as lay people, and if not, the Buddha would be challenged with His condemnation of Devadatta, the Buddha's cousin and monk, who attempted to kill the Buddha. The Buddha however answered that there is no one-sided answer to that question, and that the Buddha always spoke what is (1) true, (2) correct, (3) beneficial, and either (4a) welcome and agreeable or (4b) unwelcome and disagreeable, based on the right time for such utterance, because the Buddha had compassion for others. Prince Abhaya further asked whether the Buddha always knew answer for all questions, or whether the Buddha prepares in advance. The Buddha explained that all those elements of things (included in the questions) have been fully penetrated by the Buddha, hence the Buddha always answered on the spot. Thereafter prince Abhaya became a lay follower. (See also AN 4.2.5(10). Asuravaggo – 10. Potaliya Sutta which also mentions the way of Buddha's speech.)

(2) SN 4.8.7. Khettūpama Sutta – The headman Asibandhakaputta approached the Buddha and asked the Buddha why didn't the Buddha teach Dhamma thoroughly to everyone. The Buddha then replied that for the Buddha monks and nuns were like an excellent field or a pot without cracks which doesn't let water seep through, lay followers were like a field of middling quality or a pot without cracks which however lets water seep through, and those of other religions and philosophies were like an inferior field or a pot with cracks that lets water seep through. The Buddha therefore taught (1) to the monks most thoroughly and most preferably, (2) to the lay followers the Dhamma which is good in the beginning, middle, and end, as well as the holy life, and (3) to those of other religions

and philosophies also, because if they understood even a single sentence, it would lead to their happiness for long time. Thereafter the headman became a lay follower. (Another cases of conversation with the headman Asibandhakaputta can be found in conversion case 1.6.)

(3) AN 8 2.2. *Sīha Sutta* – Against the disapproval of his teacher, the leader of naked ascetics – Nigaṇṭha Nātaputta, the general Sīha anyway went to see the Buddha and asked the Buddha whether the accusation of the naked ascetics – that the Buddha taught "inaction" (*akiriya-vāda*) – is true. The Buddha explained that He taught inaction of evil by body, speech, and mind, and that the Buddha taught action of good by body, speech, and mind. The Buddha then explained various other terms used for Him as accusations and interpreted them so that they conform to the truth. Thereafter the general Sīha became a lay follower. The Buddha asked the general to rethink well his decision (because it may cause anger in his previous teachers), which caused the general to assert his decision again. The Buddha then suggested that anyway the general should continue giving alms to his previous teachers. This was the third time when the general asserted his decision to be a lay follower right then and there. After a gradual teaching of Dhamma the general Sīha became a Stream-Enterer. (See parallel in *Vinaya Piṭaka – Mahāvaggapāli – 6. Bhesajakkhandhako - 178. Sīhasenāpativatthu.*)

3. Solution of a Conflict

A) Related to Caste System

(1) DN 5. *Kūṭadanta Sutta* – The Buddha was visited by the renowned brahmin Kūṭadanta and asked about the proper procedure of sacrifice. The Buddha then explained how to carry out a large sacrificial ritual without harming any living being, upon which brahmin Kūṭadanta became a lay follower. (See a different exposition on bloodless sacrifice in *AN 7 5.4. Dutiyaaggi Sutta*.)

(2) DN 13. *Tevijjā Sutta* – Young brahmins Vāsetṭha and Bhāradvāja argued about which brahmin master taught the direct way to union of one's *self* with *Brahmā*. They decided to get the resolution from the Buddha, who however explained to them that all those teachings are wrong – as they are not experientially accomplished by the respective teachers. The Buddha then explained five hindrances, four Brahma abidings (*brahmavihārā*), and concluding that it is possible for a monk to unite with Brahmā if he is accomplished in the Brahma abidings or free from defilements. Thereafter Vāsetṭha and Bhāradvāja became lay followers. (See another discussion of the two brahmin students in *MN 98. Vāsetṭha Sutta*.)

(3) MN 84. *Madhurā Sutta* – King Avantiputta of Madhurā visited venerable Kaccāna and suggested that only the caste of brahmins is the highest caste, purified, descending from Brahmā, the god creator. Venerable Kaccāna then explained how people of all castes are in fact same in their ability to be successful, do good and bad *kamma*, punishable by the king, respectable by the king, and able to attain enlightenment. The king thereafter became a lay follower.

(4) MN 93. *Assalāyana Sutta* – A young, well-educated brahmin student Assalāyana approached the Buddha and questioned the Buddha's rejection of brahmins as the highest, noblest caste. The Buddha then explained that people of all caste are just people, able to do good and wrong, able to be born in heaven and hell, and that brahmins are anyway measured according to their education and more by their virtue. Also, if a horse and donkey have a little one, it is understood as a different species – whereas if a brahmin and *khattiya* (of royal family) have a child, that child is understood as both brahmin and *khattiya*, not as a different one. Finally, the Buddha narrated the origin of Vedas, the brahmins' main scriptures. The seer Devala the Dark admonished the authors of Vedas for their idea of brahmins as the highest caste, and explained that neither do these authors know whether their brahmin mothers in seven

generations in past went only with brahmin men, and whether they themselves – before being born, as *gandhabbas* – were already brahmins. Thereafter the brahmin student Assalāyana became a lay follower. (Note that *gandhabba* is not a separate kind of being, it is simply a being finishing their previous life, short time before rebirth elsewhere.)

(5) MN 95. Caṇḍī Sutta – Brahmin Caṇḍī, lord of his land, approached the Buddha and indicated that the young brahmin Kāpaṭhika is well educated. The Buddha then gave opportunity to the young brahmin to ask, upon which the young brahmin asked the Buddha about His attitude to the brahmin's teachings as the only right, and all other teachings being wrong. The Buddha explained that there was nobody known, even in history, who has experienced that teachings, and that it is only based on faith or oral tradition, which are not substantial sources of truth. The Buddha then explained that discovery of truth comes through one's investigation of enlightened one, paying respect, listening to the Dhamma, reflecting on it, and following it. The final arrival at truth would be repetition of that behavior and training – with the faith, visiting, paying respect, giving ear, hearing the Dhamma, memorizing the teachings, examination of the meaning, reflective acceptance of the teachings, zeal, application of the will, scrutiny, and striving (the list is given backwards). Thereafter the young brahmin Kāpaṭhika became a lay follower.

(6) MN 96. Esukārī Sutta – Brahmin Esukārī approached the Buddha and explained that brahmins are worth service by members of all castes, unlike those of other castes, lower than brahmins. The Buddha then replied that this is not a law approved by all recluses and brahmins, and that it is better if service to those where it brings benefit (perhaps indicating service to enlightened ones, which may bring the benefit of one's own enlightenment). The brahmin then explained that the wealth of brahmins is alms-round, of *khattiyas* (of royal family) is bow and quiver, of merchants farming and cattle-breeding, and of workers sickle and carrying-pole. The Buddha again replied that in fact wealth of everybody is the noble supramundane Dhamma, although recollecting one's family lineage one pertains to their respective caste. The Buddha then explained that people of all caste are just people, able to do good and wrong, able to be born in heaven and hell, and that brahmins are anyway measured according to their education and more by their virtue. Thereafter the brahmin became a lay follower.

(7) MN 98. Vāseṭṭha Sutta – Brahmin students Vāseṭṭha and Bhāradvāja discussed about the requirements for one to become a brahmin (i.e. a member of the highest caste in India). The Buddha then explained the noble qualities of a true brahmin in verses, such as detachment and freedom from all defilements. Both students thereafter became lay followers of the Buddha. (Another poetic version is in Sn 3.9. Vāseṭṭha Sutta. See another discussion between the two brahmin students in DN 13. Tevijjā Sutta.)

(8) MN 100. Saṅgārava Sutta – brahmin student Saṅgārava was not given due respect by the brahmin woman Dhānañjānī, who dedicated her trust more in the Buddha. After the brahmin student Saṅgārava abused and reviled the Buddha, the brahmin woman arranged for him meeting with the Buddha. The brahmin student then learned about the superiority of enlightened beings over the learned brahmins, and also how the Buddha attained Buddhahood. Brahmin student Saṅgārava thereafter became a lay follower. (See alternative version in SN 1.7.1.1. Dhanañjānī Sutta, where the brahmin asked the Buddha what is to be cut off in order to attain happiness, and the Buddha answered that it is anger. The brahmin thereafter asked the Buddha for ordination to be a monk.)

(9) SN 1.7.1.7. Suddhika Sutta – The Bhāradvāja brahmin named Suddhi ("purification") visited the Buddha and suggested that no brahmin is pure, rather that purity is when one is endowed with the (right) knowledge and conduct. The Buddha explained that the best purification, regardless one's caste, is attained through serious effort. Thereafter the brahmin asked for ordination, to be a monk.

(10) SN 1.7.1.8. Aggika Sutta – The Bhāradvāja brahmin named Aggika ("fire (sacrificer)") was visited by the Buddha when the Buddha was on alms-round, and wanted to give the Buddha the remaining food from a fire sacrifice. The brahmin tested the Buddha whether the Buddha was a brahmin, asking whether the Buddha had the knowledge, birth, and conduct of a brahmin. The Buddha explained that He had knowledge of past lives, knew about

heaven and hell, and was free from defilements, therefore He is worthy of the offering. Although offered the meal, the Buddha refused, because the brahmin had chanted mantras over it. Thereafter the brahmin asked for ordination, to be a monk.

(11) SN 1.7.2.3. Devahita Sutta – The brahmin Devahita cared for the Buddha when the Buddha was ill, by providing Him with hot water and also with a mixture of concentrated sugar-cane juice and water. Later the brahmin approached the Buddha and asked Him who is the most worthy of offerings. The Buddha explained that it is the person who knows their past lives, can see the heaven and hell, and is free from rebirth. Thereafter the brahmin became a lay follower.

(12) SN 1.7.2.10. Bhikkhaka Sutta – A brahmin who lived of donations from people approached the Buddha and asked what was the difference between him and the Buddha, if both lived of donations. The Buddha explained that one doesn't become a mendicant (one who accepts donation) by following evil path, or even just accepting donations from others. However, one who avoids good and bad deeds (by becoming an Arahant) and trains oneself, reflecting on what is wise – such one is a true mendicant. Thereafter the brahmin became a lay follower.

(13) SN 4.1.13.9. Lohicca Sutta – To the students of brahmin Lohicca, venerable Mahākaccāna pointed out the deficiencies in purity of brahmins and their unrestrained behavior despite their teachings of restraint. Brahmin Lohicca himself then approached venerable Mahākaccāna, and upon explanation he became a lay follower.

(14) SN 4.8.6. Asibandhakaputta Sutta – The headman Asibandhakaputta approached the Buddha and asked the Buddha whether, unlike brahmins who have to carry out rites and rituals for their and other's good rebirth, the Buddha is able to bring the entire world to the rebirth in good destination, in a heavenly world. The Buddha then explained that those who are evil will be born in states of woe regardless whether brahmins or others carry out rituals for his/her good rebirth (giving the simile of a boulder hurled in a deep pool of water), and those who are good will be born in pleasurable states regardless whether brahmins or others carry out rituals for his/her bad rebirth (giving the simile of oil or ghee on the surface of a deep pool of water). Thereafter the headman became a lay follower. (Another cases of conversation with the headman Asibandhaka can be found in conversion case 1.6.)

(15) AN 2 4. Samacittavaggo - Brahmin Ārāmaṇḍa approached venerable Mahākaccāna and asked him why do even brahmins quarrel with brahmins, khattiyas (i.e. those of royal caste) quarrel with khattiyas etc. Venerable Mahākaccāna explained that it is because of attachment and greed. When asked why even ascetics quarrel with ascetics, venerable Mahākaccāna explained that it is also because of clinging for views. With the information that there was the Blessed One, the Buddha, who did not cling to any views, brahmin Ārāmaṇḍa became a lay follower.

(16) AN 3 1(6). Brāhmaṇavaggo - 10. Saṅgāravasuttaṃ - Brahmin Saṅgārava approached the Buddha and suggested that brahmins who conduct sacrifices for lay people do more service and more merit for others than ascetics who meditate and just attain enlightenment for themselves. Venerable Ānanda then explained that those ascetics in fact lead others to become enlightened too, which is in fact more meritorious and beneficial than sacrifices. The Buddha also explained that there were hundreds of monks in the place where he presently stayed, who had magical powers, power of telepathy, and also taught others to do good and refrain from evil. Thereafter brahmin Saṅgārava became a lay follower.

(17) AN 3 2.2(6). Brāhmaṇavaggo - 8. Tikaṇṇa Sutta – Brahmin Tikaṇṇa praised certain brahmins who were reciters of the three Vedas, of high birth, and well educated, as masters of threefold knowledge. The Buddha then explained that in Noble One's discipline a brahmin is a master in threefold knowledge by attaining the four *jhānas* (stages of deep concentration) and thereby remembering their previous lives, observing how others have to be born in realms of woe and realms of pleasure based on their bad and good deeds, and also understanding the Four Noble Truths, being thus free from all suffering. Thereafter the brahmin became a lay follower.

(18) AN 3 2.2(6). Brāhmaṇavaggo – 9. Jāṇussoṇi Sutta – Brahmin Jāṇussoṇi suggested to the Buddha that the brahmins who are the reciters of three Vedas, those who have the threefold knowledge, are the worthiest of sacrifice or donation. The Buddha then explained that in Noble One's discipline a brahmin is a master in threefold knowledge by attaining the four *jhānas* (stages of deep concentration) and thereby remembering their previous lives, observing how others have to be born in realms of woe and realms of pleasure based on their bad and good deeds, and also understanding the Four Noble Truths, being thus free from all suffering. Thereafter the brahmin Jāṇussoṇi became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(19) AN 5 4.5.2. Doṇabrāhmaṇa Sutta – The brahmin Doṇa approached the Buddha and rebuked the Buddha for not standing up and giving seat to old brahmins, such as himself. The Buddha then explained that originally there were only five kinds of brahmins – 1. Those similar to Brahmā (of brahmin birth, *studying for 48 years as a virgin*, going for alms-round, then becoming an ascetic and practicing loving-kindness meditation, finally taking rebirth in Brahmā world), 2. Those similar to a deity (like no.1, but before he becomes an ascetic, *after 48 years of studying as a virgin*, he gets married and couples with the woman only when she is in season), 3. Those who stay at the boundary (like no.2, but instead becoming an ascetic he stays whole life with his family to care for his children), 4. Those who crossed the boundary (same as no.3, but also couples with his wife outside the time when she is in season), 5. Brahmins the Untouchables/Outcastes (same as no.4, but also earns his living by various means, not just by alms-round). Thereafter the brahmin proclaimed that brahmins of his day did not come up even to the brahmins the untouchables/outcastes and became a lay follower.

(20) AN 6 5.10. Khattiya Sutta – Brahmin Jāṇussoṇi approached the Buddha and asked the Buddha what is the aim, quest, support, intention, and final goal of *khattiyas* (those of the royal family), brahmins, householders, women, thieves, and ascetics. The Buddha answered all of that in brief, clear answers, and for ascetics pronounced patience and mildness as the aim, wisdom as the quest, virtuous behavior as their support, letting-go (non-grasping) as their intention, and Nibbāna as the final goal. Thereafter the brahmin became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(21) AN 7 5.7. Methuna Sutta – Brahmin Jāṇussoṇi approached the Buddha as asked the Buddha whether the Buddha also claimed to live the celibate life. The Pāḷi Commentaries explain that this is with reference to the celibate life of brahmins, who are supposed to live throughout their youth, for 48 years of study, in celibate – in contrast to the Buddha, who as the prince, Buddha-to-be, enjoyed sensual pleasures to the full. The Buddha then explained seven blemishes of celibate life (1. consent to bodily contact with women, 2. just joking and playing with them, 3. just staring at them, 4. just listening to their voices, 5. recollecting how he enjoyed with them in the past, 6. looking at others who do enjoy with them, or at least 7. wish for rebirth in heaven and enjoy there) and that after the attainment of Buddhahood the Buddha's celibate life is free from any blemish. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(22) AN 8 2.1. Verañja Sutta & Pārājika Pāḷi – Verañjakaṇḍam – A brahmin of Verañjā visited the Buddha and admonished the Buddha for not standing up and giving seat to him, an old brahmin. The Buddha then explained that if He did so for anybody in the world, their head would fall (cut off) off their head. Thereafter the Buddha explained brahmin how the Buddha attained Buddhahood, i.e. by the necessary effort, concentration, and mindfulness that led Him to attainment of *jhānas*, and thereafter the attainment of the three higher knowledges (*tevijjā*) – past lives, rebirth of other beings, and the Four Noble Truths. The brahmin then became a lay follower.

(23) Sn 1.7. Vasala Sutta – The Buddha approached a dwelling of a brahmin who was just engaging in a fire sacrifice. The brahmin thought that if an ascetic approaches during a sacrifice, it is a bad omen for the sacrifice, hence he abused and shouted at the Buddha to go, calling the Buddha an outcaste. On the question whether the brahmin knows who is an outcaste, the brahmin replied he didn't know, and himself suggested that the Buddha

explains the matter. The Buddha then in verses explained that outcaste is one of low morals, of no respect toward their parents, as well as toward ascetics. Thereafter the brahmin became a follower.

(24) *Sn 2.7. Brāhmaṇadhammika Sutta* – A group of senior brahmins approached the Buddha and asked the Buddha whether there was a single brahmin among them who was as good as the brahmins of olden days. Because the Buddha said there was not a single such brahmins, being inquired about the character of those, the Buddha explained that brahmins of olden days lived only of alms-round, coupled with their wives only when she was in season, avoided sacrifice which would involve killing, and avoided hoarding possessions. Later the king Okkāka, after a large bloody sacrifice donated a lot of wealth to the brahmins, who thus became spoilt. Thereafter the brahmins became lay followers.

B) Related to Contemporary Ascetic Traditions

(1) *DN 8. Mahāsīhanāda Sutta* – Naked ascetic Kassapa heard that the Buddha rejected all ascetic practices whatsoever. When he reported that to the Buddha, the Buddha rejected such claim and explained what are the differences between ascetics who are born in heaven and those who are born in hell, and also how the Buddha Himself became Buddha. Thereafter the naked ascetic Kassapa asked for ordination to be a monk. (The Buddha explained that four months probation period is required before the full ordination, and the naked ascetic Kassapa replied he would undertake even four years probation. The Buddha, upon examination of Kassapa's mental abilities, decided to ordain Kassapa without waiting.) (Another version is in *SN 2.1.2.7. Acelakassapa Sutta*, where the naked ascetic (*aceḷa*) Kassapa stopped the Buddha on His alms-round and asked where, in relation to "self" is suffering. The Buddha explained that suffering arises based on conditional arising, i.e. there is no self. The naked ascetic Kassapa hereafter too asks for ordination to be a monk.)

(2) *DN 12. Lohicca Sutta* – Brahmin Lohicca had the evil thought, that perhaps spiritual teachers should keep their spiritual teachings for themselves, and not share it with anyone. The Buddha then explained how such idea is evil, wrong, and disastrous. The Buddha then also explained three kinds of unsuccessful teachers and how He Himself was successful. Thereafter brahmin Lohicca became a lay person.

(3) *MN 7. Vatthūpama Sutta / Vattha Sutta* – Brahmin Sundarika Bhāradvāja suggested that the Buddha went to bathe in the Bāhukā River, so that He attains purification and washes away His evil actions. The Buddha then recited verses on the futility of such purification. Brahmin Sundarika Bhāradvāja thereafter asked for ordination to be a monk.

(4) *MN 30. Cūlasāropama Sutta* – Brahmin Piṅgalakoccha visits the Buddha and asked which of the teachings of non-Buddhist teachers is correct. The Buddha dismissed that question and suggested He will just teach Dhamma, to which the brahmin agreed. The Buddha gave a simile of a man who, instead of taking heartwood, took (1) just twigs and leaves, or (2) just the outer bark, or (3) just the inner bark, or just the (4) sapwood from a big tree, and then a man who took (5) just the heartwood. Similarly, a man became an ascetic to get free from suffering, but instead (1) already in the beginning they start to laud himself (unrighteously, falsely) and disparage others, or (2) after acquiring virtue, or even later, (3) after acquiring concentration, or even later, (4) after attainment of knowledge and vision. There is however the case of such ascetic who neither lauds himself (unrighteously, falsely) nor disparages others, who has (5) attained the eighth *jhāna* (the deepest level of concentration) following by deliverance of his mind by the cessation of perceptions and feelings. Thereafter the brahmin became a lay follower.

(5) *MN 54. Potaliya Sutta* – Wanderer Potaliya accused the Buddha of wrongly identifying him, the wanderer (hermit), as a householder. The Buddha then explained the characteristics of a householder and what are the necessary noble characteristics of a hermit. Wanderer Potaliya thereafter became a lay follower. (Perhaps this is followed in *AN 4.2.5(10). Asuravaggo – 10. Potaliya Sutta*, where the wanderer Potaliya thought neither praise nor

dispraise should be expressed by an equanimous person – whereas the Buddha explained that if dispraise as well as praise are accurate, truthful, and timely, then they should be spoken – by the knowledge of the proper time to speak in any particular case. Thereafter wanderer Potaliya became a lay follower. On the speech of the Buddha, see also MN 58. Abhayarājakumāra Sutta.)

(6) MN 55. Jīvaka Sutta – The physician Jīvaka Komārabhacca approached the Buddha and informed the Buddha that the Buddha is known as one who knowingly eats meat of animals killed for the Buddha's sake. The Buddha refused such claim and explained that meat can be eaten by the Buddha and others if they neither saw, nor heard, nor suspected that the animal was killed for them. Also, it would not be possible for the Buddha or a monk to desire suffering for another being (out of desire for the meat) if they practice loving-kindness meditation, which they do. Thereafter the physician Jīvaka Komārabhacca became a lay follower.

(7) MN 77. Kukkuravatika Sutta – The Buddha is asked by Puṇṇa, the dog-practice ascetic and Seniya, the ox-practice ascetic whether their practice will lead them to heaven. The Buddha explained that because of such wrong view, if they can live well like a dog or an ox, they will be born as those respective animals, but otherwise they would be born in hell. Thereafter the Buddha explained them the law of *kamma* and the possibility to avoid *kamma* by an Arahant. Thereafter Puṇṇa became a lay follower and Seniya asked for ordination to be a monk.

(8) MN 75. Māgaṇḍiya Sutta – The wanderer Māgaṇḍiya accused the Buddha of being "destroyer of growth" on account of His cessation of delight in sensual pleasures. The Buddha then explained the benefits of that cessation and the higher attainment which surpassed them. Wanderer Māgaṇḍiya thereafter asked for ordination to be a monk.

(9) MN 79. Cūḷasakuludāyi Sutta – The Recluse Udāyin (also known as Sakuludāyin) extolled the teachings of his spiritual teacher related to splendor of "self" (when viewed in meditation). The Buddha then explained the futility of such splendor whereafter He explained the path of virtue, meditation, and wisdom. Wanderer Udāyin thereafter asked for ordination to be a monk.

(10) MN 80. Vekhanasa Sutta – The wanderer Vekhanasa approached the Buddha and praised the splendor of self, as it is perceived in meditation. The Buddha then explained the futility of such splendor and about the bond of sensual pleasures, surpassed by the rightly enlightened ones. To the agreement expressed by the wanderer Vekhanasa, the Buddha explained that the wanderer, a follower of a different view, will not be able to understand thus attainment. The wanderer Vekhanasa became angry and accused the Buddha of falsely claiming supernatural attainments. The Buddha then explained that if a wise man comes, able to be instructed, the Buddha will show him the way how to attain the freedom from the bond of sensual pleasures. Thereafter the wanderer Vekhanasa became a lay follower.

(11) SN 3.1.1. Dahara Sutta – King Pasenadi of Kosala visited the Buddha and asked the Buddha whether He was entirely enlightened. The Buddha agreed that He was entirely enlightened. King Pasenadi of Kosala then doubts how come that other ascetics who are elder are not that much accomplished, whereas the Buddha would be. The Buddha then explained four cases when a young one should not be underestimated – prince, snake, fire, and ascetic. King Pasenadi of Kosala thereafter became a lay follower.

(12) SN 4.8.9. Kula Sutta – Headman Asibandhakaputta was instigated by Nigaṇṭha Nātaputta to approach the Buddha and accuse the Buddha of destroying families by coming with His Community of monks for alms-round even when there is famine and scarcity. Upon asking that question from Buddha, the Buddha replied that within past 91 eons (a period that the Buddha could reflect upon within the little time between one outbreath and inbreath, during the conversation) there was not a single family that would be destroyed by such offering. Families are destroyed by eight ways – king, thieves, fire, water, misplacing things, failure of mismanaged undertakings, a frivolous member who squanders the wealth, and impermanence. Also, the idea that the Buddha practiced for annihilation of families, if

not abandoned, will lead one to hell. Thereafter the headman Asibandhakaputta became a lay follower. (Another cases of conversation with the headman Asibandhakaputta can be found in conversion case 1.6.)

(13) SN 4.8.12. Rāsiya Sutta – The headman Rāsiya approached the Buddha and asked the Buddha whether the Buddha refused all austerity. The Buddha then explained that those who enjoy sensual pleasures, by lawful means, make donations, understanding danger in them – they are to be praised. Those who practice austerities and attain knowledge and vision of noble ones, they may be criticized for tormenting themselves, but they would be also praised for achieving a wholesome state and realization of superhuman distinction in knowledge and vision. Also, wearing away of lust, hatred, and ignorance is directly visible, immediate, inviting one to come and see, applicable, and to be personally experienced by the wise (note that these are the six features of Dhamma). Thereafter the headman became a lay follower.

(14) SN 4.8.13. Pāṭaliya Sutta – The headman Pāṭaliya approached the Buddha and asked whether the Buddha knew magic. The Buddha agreed, and thereafter the headman suggested that the Buddha was magician. The Buddha explained that knowing about something doesn't immediately mean that one is practitioner or guilty of it. The Buddha then explained how good conduct and right view can be distinguished from bad conduct and wrong view by following good conduct and meditating loving-kindness meditation. Thereafter the headman Pāṭaliya became a lay follower.

(15) AN 3 2.2(7). Mahāvagga – 5. Kesamutti/Kālāma Sutta – Kālāmas of Kesamutti approached the Buddha and asked the Buddha what are the teachers they should select to believe from the great variety that visits their area. The Buddha then suggested that they don't believe because it would come by tradition, lineage, scriptures, logic, certain teacher, etc. Rather, they should think for themselves whether certain actions and views generally seem to be skillful (such as killing, stealing, etc.) and whether they would be accepted by the wise and elders. Thereafter the Kālāmas of Kesamutti became lay followers.

(16) AN 3 3(8). Ānandavagga – 2. Ājīvaka Sutta – An ascetic of the Ājīvaka school approached ven. Ānanda, apparently displeased by other teachers who exalt themselves and criticize others. For the question "whose Dhamma is well expounded", ven. Ānanda replied by question whether Dhamma leading to abandoning lust, hatred, and ignorance, is well expounded. This was agreed by the ascetic. Similarly, for question "who in the world are practicing the good way", ven. Ānanda asked whether it is good way to practice for abandoning lust, hatred, and delusion. Finally, for the questions "who in the world are the fortunate ones", ven. Ānanda asked whether are fortunate those who have no more lust, hatred, and delusion. As these three were all agreed, the ascetic got answer for his questions "by himself", which made him think that ven. Ānanda didn't exalt anybody, nor did he criticize anybody. Thereafter the ascetic became a lay follower. (It should be noted, that Indian ascetics are usually aware of lust, hatred, and ignorance as "defilement".)

(17) AN 4 4.5(20).3. Bhaddiya Sutta – Bhaddiya Licchavi approached the Buddha and reported to the Buddha the rumor that the Buddha gains students by deluding them. The Buddha then suggested to Bhaddiya not to believe because a teaching would come by tradition, lineage, scriptures, logic, certain teacher, etc. Rather, he should think for himself whether certain actions and views generally seem to be skillful (such as killing, stealing, etc.) and whether they would be accepted by the wise and elders. Thereafter Bhaddiya became a lay follower. The Buddha then showed to Bhaddiya, on example of Bhaddiya himself, that Bhaddiya became a lay follower without being deluded. It was then however suggested that it would be still alright if people of all castes were deluded into do good and avoid evil. (For being deluded into a good state as a hyperbole, see MN 56. Upāli Sutta.)

(18) Dhammapada Commentary – 4. Pupphavagga – 8. Visākhāvatthu (v.53 comy) – Migāra, the father-in-law of the Buddha's chief lay-woman disciple Visākhā, was a faithful supporter of the naked ascetics (*nigaṇṭhas*) – and therefore not willing to support the Buddha or His disciples. One day a monk went around the house when Migāra was eating meal, and as Visākhā was unable to get Migāra's attention, she refused the monk saying – "pass on, my

father-in-law is eating stale food". Migāra was infuriated and made attempt to send Visākhā away, back to her home. As she was leaving, he however changed his mind and pleaded her to stay. She agreed with the condition that the Buddha and His monks would be invited for meal. Migāra agreed, but he would listen to Dhamma only behind a curtain (perhaps to avoid criticism of the naked ascetics). As he was listening to the Buddha's discourse, he himself became a Stream-Enterer, and thus a lay follower with unshakeable faith in the Buddha. (Thereafter Migāra decided to call Visākhā as his "mother", hence Visākhā is also known as "Migāra's mother" (*migāramātā*).)

(19) Sn 3.6. Sabhiya Sutta – A deity, who was a relative of wanderer Sabhiya in his past life, appeared to Sabhiya and taught Sabhiya certain questions in verses, which he had to ask from ascetic masters and find an ascetic who could answer all of them. Sabhiya then wandered from teacher to teacher, and realized that only the Buddha could answer those questions. Those questions were terms and riddles, which the Buddha answered by Dhamma, explaining virtues and attainments of accomplished Buddha and monks. Thereafter Sabhiya asked for ordination to be a monk.

C) Other Problems

(1) MN 56. Upāli Sutta – the Buddha was accused of excessive emphasis on mental action in contrast to the verbal and bodily action. The Buddha then explained why mental action is the basis for bodily action and thus the most reprehensible. The householder Upāli thereafter became a Stream-Enterer.

(2) SN 1.7.1.2. Akkosa Sutta & 3. Asurindaka Sutta & 4. Bilāṅgika Sutta – A brahmin, later dubbed "Akkosaka", of the Bhāradvāja clan approached the Buddha and abused and reviled the Buddha for causing his brother brahmin to be ordained as a monk. The Buddha explained, that - just like food that is offered to one's visitors, if it is not eaten by those visitors, it comes back to the donors – one's abusive speech, if not accepted by the abused one, is going right back to the original speaker. The brahmin realized his folly and asked the Buddha for ordination, to be a monk. The third and fourth of the brothers came and after a similar story also asked the Buddha for ordination, to be monks.

(3) SN 1.7.2.2. Udaya Sutta – The Buddha, when He went for alms-round, went to the house of brahmin Udaya. Brahmin Udaya filled the Buddha's bowl with rice and the Buddha silently left. The Buddha then went to the same house again and again – upon which the brahmin accused the Buddha of being greedy for good food. The Buddha then, in verses, explained to the brahmin that sowing seeds, rain, ploughing, and customer's arrival happens again and again; begging of beggars, donation of donors, and the donor's rebirth in heavens happen again and again; squeezing of milk from cows, calves' clinging for their mother-cows, getting tired, shaking, coming of dull men to womb of a (new) mother (i.e. being born) happens again and again; but also being born, dying, being brought to a charnel ground (cemetery). However, those who are wise do not gain a new birth, because they attained Nibbāna, which has no repetition. Thereafter the brahmin became a lay follower.

(4) SN 1.7.2.12. Khomadussa Sutta – The Buddha, when on alms-round, approached a gathering of Khomadussaka brahmins and householders as they were out, drenched in the rain. They reproached the Buddha as a mendicant shaveling who interrupted their gathering. The Buddha replied by a verse, explaining that right gathering cannot be done without a wise person, one who is free from greed, hatred, and ignorance. The brahmins and householders immediately approved of that and became lay followers.

(5) SN 4.1.13.10. Verahaccāni Sutta – A brahmin woman of Verahaccāni clan was suggested by her student that she listens to the Dhamma of venerable Udāyī. She invited venerable Udāyī for meal, but after the meal, as she requested him for Dhamma discourse, she sat on a higher seat and had covered head (i.e. didn't show due respect). Ven. Udāyī therefore told her "There will be opportunity to give a Dhamma discourse, sister," and left. The student of the brahmin woman then suggested her that she shows the venerable due respect. Upon second invitation, as she

showed due respect (sitting on a lower seat, with uncovered head), she asked the venerable what is the basis for pleasure and pain. The venerable then explained her that it is only six sense-doors that are the basis of pleasure and pain. Thereafter she became a lay follower.

(6) Therīgāthā Commentary – 5. Pañcakanipāto - 10. Paṭācārātherīgāthāvaṇṇanā – Paṭācārā fled home with her husband who her parents didn't want to approve of, and as she was pregnant she tried to come back. For the first time, she gave birth before arrival. The second time when she was pregnant, she was also on her way back home, but as she was going to give birth on the way – again – her husband, in a strong rain, went away to make a little hut. A snake bit the husband. After she gave birth, she had to cross a river – where an eagle took one child from her and the water of the river the second child. Soon after that she learned that her parents died in their house as there was the storm. She lost her sanity. Tearing her clothes away she wandered naked until she reached the Buddha. The Buddha told her how many times she has already suffered like this in her past lives, whereafter she asked the Buddha for ordination to be a nun.

(7) Therīgāthā Commentary – 10. Ekādasakanipāto – 1. Kisāgotamītherīgāthāvaṇṇanā – The only child, a newborn of Kisā Gotamī, passed away, and she went to inquire at the Buddha for the remedy. The Buddha sent her to bring some mustard seeds from a house where nobody ever died. Failing to bring them, she gradually realized that there are dead in every family. The Buddha then explained how dangerous clinging is, whereafter Kisā Gotamī became a Stream-Enterer and asked for ordination to become a nun.

(8) Milindapañhā – Bāhirakathā – Pubbayogādi – Venerable Rohaṇa came for alms-round at a house of a brahmin, but always left rejected by abusive speech. Seven years later, however, he is once told "pass on". On his way he met the householder, the brahmin, and upon the question whether the venerable received anything, venerable Rohaṇa answered he did. The brahmin found out that the venerable in fact received nothing and inquired about the contradiction. The venerable then explained that the words "pass on" was what he received. The brahmin was pleased with the venerable's fewness of wishes and decided to donate him meal every day.

4. Indirect Conversion

(1) MN 27. Cūlahatthipadopama Sutta – Brahmin Jāṇussoṇi met the wanderer Pilotika (also known as Vacchāyana) on his way and listened to the wanderer Pilotika's praise of the Buddha in form of a simile to an elephant. Brahmin Jāṇussoṇi then went to ask about it from the Buddha, who explained that simile in different words, upon which brahmin Jāṇussoṇi became a lay follower. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(2) MN 99. Subha Sutta – Brahmin Jāṇussoṇi saw the brahmin student Subha while going somewhere, and learning that brahmin Subha became the disciple of the Buddha, brahmin Jāṇussoṇi also gained (more?) faith in the Buddha. (See more cases of brahmin Jāṇussoṇi's assertion of being a lay follower in conversion case 2.B.1.)

(3) AN 5 4.5(20).4. Kāraṇapālī Sutta – Brahmin Kāraṇapālī met brahmin Piṅgiyāni as the brahmin Piṅgiyāni was coming from his visit at the Buddha. Brahmin Kāraṇapālī inquired about the wisdom of the Buddha, and the brahmin Piṅgiyāni explained how Dhamma of the Buddha is the most satisfying, pleasing the mind, arousing joy, alleviating all mental pain as well as fatigue and afflictions. Then and there the brahmin Kāraṇapālī became a lay follower.

(4) Udānapālī 1.10. Bāhiya Sutta – Bāhiya Dārucīriya, who lived like an ascetic in a forest, very well supported by lay people, came to the conclusion that he was enlightened. A deity who was his relative in a former life appeared and informed Bāhiya that he was not yet enlightened, and also where was the Buddha who may help him. Bāhiya immediately ran to see the Buddha, whereupon he urgently pleaded the Buddha for a Dhamma teachings that would

lead him to enlightenment. The Buddha instructed Bāhiya to stay aware of his six senses and thus, through the understanding of "not-self", attain the freedom from suffering. Upon this simple instruction Bāhiya became an Arahant (fully enlightened) then and there.

(5) Vinaya Piṭaka – Mahāvagga-pāḷi – 12. Uruveḷapāṭihāriyakathā – As the matted-hair ascetic Uruveḷa Kassapa became a monk, disciple of the Buddha, all five hundred disciples of Uruveḷa Kassapa also asked for ordination to be monks. The two brothers of Uruveḷa Kassapa together with their retinue of hundreds of ascetics saw the hair, the braids, the tools for making sacrificial fire mixed with water in the then flood, and when they met with venerable Uruveḷa Kassapa, they asked him whether his new path was better. As he replied positively, all of them asked the Buddha for ordination, to become monks.

(6) Vinaya Piṭaka – Mahāvagga-pāḷi – 13. Bimbisārasamāgamakathā – When the king Bimbisāra together with the crowd of people from Magadha approached the Buddha, the former matted-hair ascetic master Uruveḷa Kassapa declared the Buddha as his teacher – whereafter the crowd gained confidence in the Buddha and listened to the Buddha's Dhamma discourse about generosity, virtue, drawbacks of sensual pleasures, advantages of renunciation, and finally the Four Noble Truths. Thereafter all of them, including the king Bimbisāra, became Stream-Enterers and thus also lay followers.

(7) Aṅuttara Nikāya 1 Commentary – 14. Etadaggavaggo - Sāriputta-moggallānattheravatthu – Ven. Aññaṅkoṇḍañña, as an Arahant, met Upatissa (later Sāriputta) and upon request briefly explained Dhamma as the teachings on conditionality of all phenomena. Thereupon Upatissa became a Stream-Enterer. Not long after that, Upatissa told the same words to Kolita (later Mahāmoggallāna), who also became a Stream-Enterer upon hearing it.

(8) Aṅuttara Nikāya 1 Commentary – 14. Etadaggavaggo - Khujjuttarā-sāmāvatīvattu – A servant of the queen Sāmāvatī went for flowers to a gardener, but as the Buddha was invited for meal at that time, she also listened to the Buddha's Dhamma discourse – whereafter she became a Stream-Enterer. As she returned to the queen, she decided to avoid any more deception, namely secretly keeping some of the money that were meant for flowers. Upon her confession, the queen pardoned Khujjuttarā and being informed about the profound change in Khujjuttarā owing to the Buddha's Dhamma discourse, queen Sāmāvatī became particularly interested in the Buddha's teachings. Queen Sāmāvatī asked her servant Khujjuttarā to visit the Buddha every now and then, listening to whatever Khujjuttarā remembered from those discourses. (The discourses that Khujjuttarā (verbatim) remembered form the book *Itivuttaka of Khuddaka Nikāya*.)

5. Special Means

A) Psychic powers

(1) MN 86. Aṅgulimāla Sutta – The murderer Aṅgulimāla was on his way to murder the Buddha, collecting fingers for his (non-Buddhist) spiritual master. However, the Buddha, by His psychic powers, made such a situation that even though Aṅgulimāla was running after the Buddha – who stood still – Aṅgulimāla would never reach the Buddha even though he ran the fastest he could. Thereafter Aṅgulimāla asked the Buddha how come that he runs so fast and can't reach the Buddha. The Buddha then explained that the Buddha in fact has stopped, and that Aṅgulimāla also should stop, i.e. in causing harm to living beings. At that moment Aṅgulimāla was overwhelmed by awe, and asked the Buddha for ordination, to be a monk. (To prevent problems in the future, however, the Buddha prohibited monks to ordain criminals.)

(2) SN 1.7.2.5. Mānatthaddha Sutta – A brahmin known as Mānatthaddha ("strong conceit") was famous for not bowing down (paying respect) neither to his parents, nor teachers, nor to his elder brothers. One time he encountered

a gathering around the Buddha as the Buddha was giving a Dhamma talk. Mānatthaddha brahmin approached the Buddha, thinking that if the Buddha doesn't greet him first, he will also not greet. The Buddha didn't greet the brahmin, and as the brahmin had to stand silent, he decided to go. At that moment the Buddha knew the brahmin's mind and admonished the brahmin not to be conceited, to say whatever is needed to say. The brahmin realized the Buddha could know the brahmin's thoughts and immediately paid respect to the Buddha, kissing and rubbing His feet. The Buddha asked the brahmin to sit close by whereafter the brahmin asked the Buddha who is worthy of worship. The Buddha said that parents, teachers, and elder brothers are worthy of worship, and those free from defilements are the most worthy. The brahmin thereafter became a lay follower.

(3) SN 1.7.2.6. Paccanika Sutta – Brahmin Paccanikasāta ("enjoying opposition") approached the Buddha with the intention to react to anything what Buddha says by an opposite opinion. The Buddha knew the brahmin's intention already in the beginning, and therefore right when the Buddha was requested to speak Dhamma, the Buddha refused by a verse, explaining that those who enjoy opposition, of defiled mind, annoying, will not realize the rightly spoken Dhamma – on the other hand, those who let go of annoying and unpurified thoughts (/mind), abandoning hatred, such people may understand. Thereafter the brahmin became a lay follower.

(4) Vinaya Piṭaka – Pārājika Pāli – 1. Pārājikakaṇḍaṃ - Dutiya Pārājika – Vinīta Vatthu - Venerable Pilindavaccha learned that a family of his supporters were robbed and that their children were kidnapped. Venerable Pilindavaccha thereafter went to the place where the children were kept and by his psychic powers (telekinetically) moved those children over out from the captivity of the kidnappers. This aroused faith in the people around.

(5) Vinaya Piṭaka – Pārājika Pāli – 4. Nissaggiyakaṇḍaṃ - 3. Pattavaggo – 3. Bhesajjasikkhāpadaṃ - Venerable Pilindavaccha transformed a roll of grass into a beautiful flower-like golden ornament (chaplet), so that a certain poor girl had something nice for a village celebration. The people around thought that the family stole that ornament, upon which the king Bimbisāra of Magadha, learning about this from people, imprisoned whole the family. Venerable Pilindavaccha approached the king and by transforming the king's palace into gold, indirectly showed that it was him who conjured that golden ornament for the girl. The king and his retinue gained faith in venerable Pilindavaccha on account of his display of the psychic powers. Thereafter they donated a lot of ghee, fresh butter, oil, honey, and molasses.

(6) Vinaya Piṭaka – Pācittiya Pāli – 5. Pācittiyakaṇḍaṃ - 6. Surāpānavaggo – 1. Surāpānasikkhāpadaṃ - Venerable Sāgata entered the dwelling of a matted-hair ascetic of Ambatittha, and as venerable Sāgata was meditating, a dragon attacked venerable Sāgata by smoke. Venerable Sāgata entered the element of fire and gradually defeated and tamed that dragon. The news about this defeat spread around and people gained a lot of faith in venerable Sāgata.

(7) Vinaya Piṭaka – Mahāvaggapāli – 12. Uruvelāpāṭihāriyakathā – Not long after the Buddha attained Buddhahood, the Buddha visited the place where the matted-hair ascetic Uruveḷa Kassapa stayed with his five hundred students. The Buddha performed various miracles, such as defeating a dragon as it attacked Him in a perfumed chamber; accepting the visit of the Four Great Kings of the Catumahārājika heaven, king Sakka of Tāvātimsa heaven, and the Brahmā himself (the wrongly supposed creator of the world); knowing the thought of the Uruveḷa Kassapa as he worried that if the Buddha goes with him for invitation of meal, he may lose his renown; upon finding a refused rag, the Buddha being served by Sakka, the king of gods, in terms of creating a pond to wash it there, placing stones for pressing the cloth, and bending a branch to keep it there; disappearing and appearing long distance away with fruit from different heavens; letting five hundred wooden sticks chop themselves off at once, letting the sacrificial fire be kindled, and later having the fire extinguished for the matted-hair ascetics' fire sacrifice right upon their request; creating five hundred fire-vessels for the matted-hair ascetics to warm themselves after plunging in and out the Verañjā river in winter; and finally, at the time of untimely flood, having the water around His place recede, pacing up and down on dust-covered ground – and then levitating in the air and placing himself in the

boat where the matted-hair ascetics were. Although Uruveḷa Kassapa was not yet convinced, at this moment the Buddha just told Uruveḷa Kassapa that Uruveḷa Kassapa was neither perfected nor heading toward perfection – whereupon Uruveḷa Kassapa immediately paid respect to the Buddha and asked for ordination to be a monk. (With the ordination of Uruveḷa Kassapa's brother, the texts ascribe 3500 marvels to the Buddha.)

(8) Vinaya Piṭaka – Mahāvaggaṭṭhī – 5. Cammakkhandaḥ – 147. Soṇakolivisaṭṭhu – Eighty thousand village overseers were instructed by the Magadha king Seniya Bimbisāra to go and learn transcendental matters from the Buddha. They met with ven. Sāgata who performed various miracles in front of them as he informed the Buddha about their arrival and prepared the seat for the Buddha. Thereafter he announced his discipleship of the Buddha, upon which the crowd faithfully listened to the Buddha's Dhamma discourse on generosity, virtue, drawbacks of sensual pleasures, advantages of renunciation, and finally the Four Noble Truths. Thereafter all became Stream-Enterers and thus also lay followers.

(9) Vinaya Piṭaka – Mahāvaggaṭṭhī – 6. Bhesajakkhandhako – 183. Rojamaḷlavatthu – When the Buddha arrived in Kusinārā, the kinsfolk of Kusinārā made an agreement that whoever doesn't visit the Buddha, they will be fined 500 pieces of money. Although Roja the Malla, a distinguished, well-known man, didn't want to visit the Buddha, to avoid the fine he came and visited the monastery. When venerable Ānanda learned that Roja the Malla came only to avoid a fine, he suggested to the Buddha that the Buddha somehow arouses faith in Roja the Malla. The Buddha then suffused Roja the Malla by loving-kindness and gave Dhamma discourse on generosity, virtue, drawbacks of sensual pleasures, and advantages of renunciation. Thereafter Roja the Malla became a Stream-Enterer, and thereby also a lay follower.

(10) Vinaya Piṭaka – Cūlavaggaṭṭhī – 5. Khuddakavattukhandhakoṃ - par.252 – A merchant of Rājagaha received a block of highly valuable sandal-wood. He carved from it an alms-bowl, whereby he kept the chips for himself and decided to donate that alms-bowl. Wondering whether there really was an Arahant with psychic powers in the world, he kept that bowl high on a bamboo pole and invited ascetics to come and take it by the psychic power of levitation. Not a single non-Buddhist ascetic could do it. Then venerable Piṇḍola Bhāradvāja came, rose in the air by his psychic power, and took the bowl. The merchant was very happy and also donated meal to ven. Piṇḍola Bhāradvāja.

(11) Dhammapada Commentary 13.11. Anāthapiṇḍikaputtakālavatthu (v.178 comy) – One of the most generous supporters of the Buddha, the merchant Anāthapiṇḍika, had a wish that his son would gain faith in the Buddha. He therefore sent his son to the monastery for the reward of one piece of money. His son slept somewhere in the monastery and came back, without even listening to Dhamma. Then the merchant Anāthapiṇḍika promised thousand pieces of money to his son, if his son returned and recited a verse of Dhamma memorized in the monastery. His son went to the monastery and tried to remember a verse from the Buddha, but the Buddha would cause the young man to forget again and again – which consequently led the young man to listen to more and more Dhamma, very attentively. The young man thereby became a Stream-Enterer and thus also a lay follower.

(12) AN 1 Commentary – 14. Etadaggaṭṭhī – Mahākappinattheravatthu & Dhammapada Commentary – 6. Paṇḍitavagga – 4. Mahākappinattheravatthu (v.79 comy) & Theragāthā Commentary – 10. Dasakanipāto – 3. Mahākappinattheragāthāvaṇṇanā & Apadāna Commentary – 54. Kaccāyanavagga – 3.

Mahākappinattheraapadānaṇṇanā – The king Mahākappina, anxious to be informed about great learned scholars, received the news that "Buddha" arose in the world, together with Dhamma and Saṅgha (His community). Thereafter he and his retinue renounced their status and power with all wealth and left home to be ascetics. On the way they encountered a powerful shine, and realized that the shine was coming from the Buddha's body. Thereafter they listened to Buddha's Dhamma talk, became Stream-Enterers, and asked the Buddha to ordain them to be monks. Their wives followed behind them, also saw the Buddha's shine, also listened to the Buddha's Dhamma discourse, and became Stream-Enterers. (In the meantime, the king and his retinue attained higher stages of enlightenment.)

(13) Therīgāthā Commentary – Chakkanipāto – 3. Khemātherīgāthāvaṇṇanā & Dhammapada Commentary – 24. Taṇhāvaggo – 3. Khemātherīvattthu (v.347 comy) – Khemā, a wife of the Magadha king Seniya Bimbisāra, was infatuated with her beauty and thus refused to approach the Buddha who taught against clinging to one's body. Interested in the beauty of the monastery, she however went there. The Buddha created a beautiful lady as a visitor in his Dhamma audience, far more beautiful than Khemā. By psychic powers the Buddha let that conjured lady gradually wither by old age, whereupon Khemā realized impermanence and gradually attained Stream-Entry and Arahanthood. Thereafter Khemā ordained as a nun.

B) Extraordinary Knowledge

(1) MN 135. Cūḷakammavibhāṇiga Sutta Commentary - The Buddha, when going for alms-round near the house of Todeyyas' family, identified their dog as the brahmin Todeyya, their respected father who deceased recently. Subha, son of the brahmin Todeyya, requested the Buddha to prove that identification. The Buddha then instructed Subha how to persuade that dog to show the wealth which it, in its previous life as brahmin Todeyya, hid in the land now inherited by the family. Subha succeeded in discovering that wealth by help of the dog and gained trust in the Buddha. (Further conversation between Subha and the Buddha is contained in MN 99. Subha Sutta, upon which Subha became a lay follower.)

(2) Vinaya Piṭaka – Cūlavaggapāḷi – 6. Senāsanakkhandhakam - 2. Dutiyabhāṇavāro - Anāthapiṇḍikavattthu – the merchant Anāthapiṇḍika learned that next day the Buddha with His Community of monks were coming for offering of meal, and restless he went to see Him next day early in the morning. After the experience of strange frightening darkness appearing and disappearing for three times, together with a voice of a goblin encouraging Anāthapiṇḍika to proceed toward the Buddha, Anāthapiṇḍika finally arrived near the Buddha, who called Anāthapiṇḍika by his family name – Sudatta. This made Anāthapiṇḍika exceedingly joyful. Anāthapiṇḍika then asked the Buddha about His well-being. The Buddha explained His well-being as the freedom from defilements, and gave a Dhamma discourse on generosity, virtue, drawbacks of sensual pleasures, advantages of renunciation, and finally the Four Noble Truths. Thereafter the merchant Anāthapiṇḍika became a Stream-Enterer, and thus also a lay follower.

C) Bodily Features

(1) DN 3. Ambaṭṭha Sutta – Brahmin Pokkharasāti learned from his student Ambaṭṭha that the Buddha, who arrived nearby, was endowed with all thirty-two physical characteristics of a Great Man. He invited the Buddha for a meal, and after the meal, having listened to the Buddha's Dhamma discourse, brahmin Pokkharasāti became a lay person.

(2) MN 91. Brahmāyu Sutta – The Brahmin Brahmāyu learns that the Buddha has visited a place nearby, and gains faith in the Buddha when he finds in the Buddha the thirty-two physical characteristics of a Great Man. Brahmāyu thereafter became a lay follower, and also a Non-Returner (free from all lust and hatred).

D) Miracles that happened naturally

(1) SN 1.7.1.9. Sundarika Sutta & Suttanipāta 3.4. Sundarikabhāradvāja Sutta – The brahmin Sundarikabhāradvāja, after his sacrificial fire, approached the Buddha with the remaining sacrificial cake, thinking that perhaps the Buddha might be a brahmin, worthy of the gift. However, the Buddha explained to the brahmin that He is neither of any caste, rather He is the worthiest of the sacrificial cake as He is free from all defilements. Upon being

offered that cake, the Buddha however refused as it was meal over which the brahmin chanted mantras. Thereafter the brahmin asked for ordination to be a monk. (See similar case with brahmin Kasibhāradvāja in Sn 1.4. Kasibhāradvāja Sutta.)

(2) SN 1.7.2.1. Kasibhāradvāja Sutta & Suttanipāta 1.4. Kasibhāradvāja Sutta – Brahmin Kasibhāradvāja suggested to the Buddha, that as he himself ploughed and sowed, the Buddha also should plough and sow (and not beg). The Buddha however explained, that He also ploughed and sowed – with *faith* as the seed, *austerity* (*tapo*) as the rain, *wisdom* as the yoke and plough, modesty as the pole, mind as the (yoke)tie, and *mindfulness* as the ploughshare and goad. Making *truth* His weeding-hook and *meekness* His unyoking, the final fruit (crop) is the *freedom from death, freedom from all misery*. Thereafter brahmin Kasibhāradvāja offered the Buddha a rice-gruel. The Buddha rejected it because over the brahmin chanted mantras over it. The Buddha then informed the brahmin that nobody in the world would digest it properly – therefore it should be thrown away. Upon immersing that food in water free from living beings, the water hissed, seethed, steamed, and smoked as if a blazing piece of metal was put in there. The brahmin Kasibhāradvāja got frightened with hair standing on end. Thereafter he asked the Buddha for ordination, to be a monk. (See a similar case with brahmin Sundarikabhāradvāja, Suttanipāta 3.4. Sundarikabhāradvāja Sutta.)

(3) Vinaya Piṭaka – Mahāvaggapāli – 6. Bhesajjakkhandhako - 172. Belaṭṭhakaccānavatthu – The sugar-seller Belaṭṭhakaccāna donated a large amount of sugar to the monks of the Buddha and their retinue, upon which there was still some sugar left. The Buddha then explained that nobody other than the Buddha Himself or His disciples was able to digest that remaining sugar, hence (as all had enough already) the sugar was thrown away in water, void of living beings. As the sugar entered the water, the water hissed, seethed, steamed, and smoked as if a blazing piece of metal was put in there. Belaṭṭhakaccāna thereupon got frightened with hair standing on end. Thereafter he faithfully listened to the Buddha's Dhamma discourse on generosity, virtue, drawbacks of sensual pleasures, advantage of renunciation, and finally the Four Noble Truths, after which he became a Stream-Enterer and thus also a lay follower.

(4) Vinaya Piṭaka – Cūlavaggapāli – 7. Saṅghabhedakakkhandhakaṃ - Abhimārapesanaṃ - Devadatta asked the Buddha for leadership when the Buddha would have passed away, but the Buddha straightforwardly rejected that idea. As a revenge for being rejected, Devadatta arranged an archer on a path where the Buddha would go, so that the archer could assassinate the Buddha on His way. Devadatta also arranged two archers on the way by which the first archer would return, and then also four, eight, and sixteen archers, so that nobody could know who assassinated the Buddha. However, as the Buddha was approaching the first archer, that archer happened to stand still, with rigid body, scared. The Buddha invited the archer to come closer and not be afraid. The archer then paid respect to the Buddha and asked for forgiveness. The Buddha then gave His forgiveness, and after a Dhamma discourse on generosity, virtue, drawbacks of sensual pleasures, advantages of renunciation, and the Four Noble Truths, the archer became a Stream Enterer and thus also a lay follower. The Buddha then sent this archer by another way, and Himself went where the other groups of archers were. Upon Dhamma discourses all of them became Stream Enterers and thus also lay followers.

(5) Samyutta Nikāya Commentary 5.3.2.3. Cunda Sutta – Venerable Sāriputta was aware of his approaching death, and decided to visit his mother and help her to gain faith in the Buddha. As he was lying on his death-bed, Four Great Kings, the chief deities of the Heaven of Four Great Kings approached him, and later also Sakka, the king of the Heaven of Thirty-Three, and the Brahmā, the supposed creator of the world, as well. Venerable Sāriputta's mother then asked venerable Sāriputta who were those radiant, shining, illuminating beings coming one after another with greater and greater shine. Venerable Sāriputta explained that the Four Great Kings were like monastery servants, Sakka, the king of gods, was like a carrier of monks' requisites, and the Brahmā himself held a golden net for the

baby Buddha-to-be when the Buddha-to-be was just born. Although venerable Sāriputta's mother believed in Brahmā as the creator of the world, upon learning that the Brahmā himself paid respect and served the Buddha, she was very joyful about her son's monkhood and attentively listened to venerable Sāriputta's exposition on the Buddha's qualities. Thereafter venerable Sāriputta's mother became a Stream-Enterer, and thereby a lay follower also.

(6) Dhammapada Commentary 8.9. Saṃkiccaśāmaṇeravathu (v.110 comy) – The novice Saṃkicca was an Arahant and attained *jhānas* (deep concentration attainments). He accompanied a group of monks to a forest, as it was decided by venerable Sāriputta. A monastery worker was then caught by robbers and intended to be offered to their deities. To get free from death the monastery worker suggested to the robbers that they go to the monastery from which he came and select a monk there for the offering. The robbers then selected the novice Saṃkicca, who himself knew he is the one to go – because he knew he will get free anyway – and prepared the fire for the offering. At the time to kill the novice by sword, the novice attained *jhāna* in loving-kindness, which made the sword just bend over the novice as if it was just a blade of grass. Upon such unsuccessful attempts the robber realized the great power of the novice, and together with the other robbers paid respect to the novice, and themselves became novices under the leadership of the novice Saṃkicca.

(7) Dhammapada Commentary 17.3. Uttarāupāsikāvatthu (v.223 comy) – A poor man Puṇṇa made a tooth-stick for venerable Sāriputta and also poured drinking water into venerable Sāriputta's bowl. His wife Uttarā donated the venerable Sāriputta rice that she had for her husband. Although the poor man Puṇṇa ploughed the field and was very tired and hungry, he rejoiced in the donation of his food to venerable Sāriputta. After he took a little rest he saw that all his field was covered in gold. He was given the status of treasurer by the king and then, upon invitation of the Buddha with His Community of monks to his house for meal, he listened to the Dhamma discourse and became a Stream-Enterer, and thus also a lay follower.

APPENDIX II - Discourses Recommended by the Scripture *Sutta Saṅgaha*

a) Talk on Generosity

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| (1) <i>AN 5 1.4.6. Kāladāna Sutta</i> | (4) <i>AN 9 1.2.10. Velāma Sutta</i> |
| (2) <i>AN 5 1.4.1. Sumanā Sutta</i> | (5) <i>MN 3.4.12. Dakkhiṇāvibhaṅga Sutta</i> |
| (3) <i>AN 5 3.5.8. Sappurisadāna Sutta</i> | (6) <i>MN 3.4.5. Subha (/Cūlakammavibhaṅga) Sutta</i> |

b) Talk on Virtue/Morality

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| (1) <i>SN 5.2.4.7. Mahānāma Sutta</i> | (3) <i>AN 5 4.3.7. Vāṇijja Sutta</i> |
| (2) <i>AN 5 4.3.5. Upāsakacāṇḍāla Sutta (+ Upāsakarātana Sutta)</i> | (4) <i>AN 3.2.2.10. Visābuposatha Sutta</i> |
| | (5) <i>DN 3.8. Siṅgālovāda Sutta</i> |

c) Talk on Heavens

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| (1) <i>Vibhaṅgapāḷi - 18. Dhammahadayaṅgaṇa</i> | (4) <i>Vimānavatthu Commentary – 1.3.5. Guttilavimāṇaṇṇā</i> |
| (2) <i>Vimānavatthu Commentary - 2.5.3. Chattamāṇavakavimāṇaṇṇā</i> | (5) <i>Vimānavatthu Commentary – 2.11.8. Anekavaṇṇavimāṇaṇṇā</i> |
| (3) <i>Vimānavatthu Commentary - 2.5.2. Revatīvimāṇaṇṇā</i> | |

d) Drawbacks of Sensual Pleasures

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| (1) <i>MN 3.3.10. Devadūta Sutta</i> | (4) <i>SN 2.4.3. Pāveyyaka (Tīṃsamatta) Sutta</i> |
| (2) <i>(not identified)</i> | (5) <i>Dhammapada Commentary 24.2. –</i>
<i>Sūkarapotikāvatthu</i> |
| (3) <i>Itivuttaka 1.3.4. Aṭṭhipuñña Sutta / SN 2.4.1.10.</i>
<i>Puggala Sutta</i> | |

e) Discourses for Lay People

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| (1) <i>Sn 1.6. Parābhava Sutta</i> | (17) <i>SN 1.1.8.3. Iddhīdhavitta (/Vitta) Sutta</i> |
| (2) <i>Itivuttaka 3.5.1. Aggappasāda Sutta / AN 4.4.4.</i>
<i>Aggappasāda Sutta</i> | (18) <i>SN 1.1.8.6. Rūpajīraṇa (/Najīrati) Sutta</i> |
| (3) <i>Itivuttaka 4.1.7. Sabrahmaka Sutta</i> | (19) <i>SN 1.1.8.9. Pāṭheyya Sutta</i> |
| (4) <i>Itivuttaka 1.2.10. Nirayuppatti Sutta</i> | (20) <i>SN 1.1.5.6. Dhammaratha (/Accharā) Sutta</i> |
| (5) <i>Itivuttaka 1.3.1. Sugatuppatti Sutta</i> | (21) <i>SN 1.3.1.1. Na Uñjātabba (/Dahara) Sutta</i> |
| (6) <i>Itivuttaka 3.4.4. Devāvacana Sutta</i> | (22) <i>SN 1.3.1.3. Jarāmarāṇa (/Rāja) Sutta</i> |
| (7) <i>Itivuttaka 3.3.7. Paṭṭhāna Sutta</i> | (23) <i>SN 1.3.1.4. Attappiya (/Piya) Sutta</i> |
| (8) <i>Itivuttaka 1.3.2. Māpuññabhāyi (/Metta) Sutta</i> | (24) <i>SN 1.3.1.46. Pamāda (/Appaka) Sutta</i> |
| (9) <i>Itivuttaka 1.3.3. Appamāda Sutta</i> | (25) <i>SN 1.3.2.7. Appamāda Sutta</i> |
| (10) <i>SN 1.1.4.1. Paṭhamasatullapakāyika (/Sabbhi) Sutta</i> | (26) <i>SN 1.3.2.10. Aputtaka (Dutiya) Sutta</i> |
| (11) <i>SN 1.1.4.2. Dutiyasatullapakāyika (/Macchariya) Sutta</i> | (27) <i>SN 1.3.3.1. Tamotama (/Puggala) Sutta</i> |
| (12) <i>SN 1.1.5.1. Āditta Sutta</i> | (28) <i>SN 1.3.3.5. Pabbatūpama Sutta</i> |
| (13) <i>SN 1.1.5.9. Macchera (/Macchari) Sutta</i> | (29) <i>AN 3 1.4.8. Lokānūvicaraṇa Sutta</i> |
| (14) <i>SN 1.1.6.1. Yāvajarā (/Jarā) Sutta</i> | (30) <i>AN 3 3.5.10. Supubbaṇha Sutta</i> |
| (15) <i>SN 1.1.6.3. Pavāsimitta (/Mitta) Sutta</i> | (31) <i>Sn 3.8. Salla Sutta</i> |
| (16) <i>SN 1.1.7.6. Macchunābbhāhana (/Abbhāhana) Sutta</i> | (32) <i>SN 2.2.1. Nakhasikhā Sutta</i> |

f) Rejoicing of Merit

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| (1) <i>Khuddakapāṭha 8. Nidhikaṇḍa Sutta</i> | (8) <i>Vinaya Piṭaka - Cūlavagga – 6. Senāsanakkhandhaka –</i>
<i>Vihāradānānumodanā</i> |
| (2) <i>Itivuttaka 1.3.6. Caridhālova (/Dānasaṃvibhāga) Sutta</i> | (9) <i>Buddhavaṃsa Commentary – Veḷuvanadānānumodanā</i> |
| (3) <i>AN 5.1.6.7. Pañcaṭṭhānadāna (/Bhojana) Sutta</i> | (10) <i>AN 4 2.1.10. Gihapaṭipadā Sutta</i> |
| (4) <i>SN 1.1.5.2. Baladāna (/Kiṃdada) Sutta</i> | (11) <i>DN 20. Mahāsamaya Sutta</i> |
| (5) <i>SN 1.1.5.7. Puññavaḍḍhana Sutta</i> | (12) <i>Khuddakapāṭha 7. Tirokuḍḍa Sutta</i> |
| (6) <i>Vinaya Piṭaka - Mahāvagga – 6. Bhesajjakkhanda –</i>
<i>170. Yāgumadhugolākānūjānanā</i> | (13) <i>AN10 10.4.7.10. Jāṇussoṇi Sutta</i> |
| (7) <i>Vinaya Piṭaka - Mahāvagga – 6. Bhesajjakkhanda –</i>
<i>174. Sunidhavassakāravatthu</i> | |

g) Discourses with explanations for monastics

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| (1) <i>AN 5 3.2.4. Andhakavindaka Sutta</i> | (7) <i>SN 3.1.6.7. Anattalakkhaṇa (/Anatta) Sutta</i> |
| (2) <i>MN 2.2.2 Mahārāhulovāda Sutta</i> | (8) <i>MN 3.5.7. Cūlarāhulovāda Sutta</i> |
| (3) <i>AN 5 2.3.3. Dhammavihāri Sutta</i> | (9) <i>Itivuttaka 1.2.6. Ajjhattikaṇa (/Paṭhamasekha) Sutta</i> |
| (4) <i>Sn 2.11. Rāhula Sutta</i> | (10) <i>Itivuttaka 1.2.7. Bāhiraṇa (/Dutiyasekha) Sutta</i> |
| (5) <i>Sn 1.11. Nandā (Vijaya-Kāmavicchedanī) Sutta</i> | (11) <i>Itivuttaka 3.5.2. Piṇḍiyālopa (/Jīvikā) Sutta</i> |
| (6) <i>Sn 4.14. Tuvaṭṭaka Sutta</i> | (12) <i>Itivuttaka 4.1.11. Āraddhavīriya (/Cara) Sutta</i> |

- (13) *Itivuttaka 2.2.10. Jāgaraṇa (/Jāgariya) Sutta*
(14) *Itivuttaka 3.1.4. Salla (/Dutiya Vedanā) Sutta*
(15) *Itivuttaka 3.3.8. Bhidura Sutta*

- (16) *AN 10 5.8. Pabbajitaabhiṇha (/Dasadhammā) Sutta*
(17) *AN 5 2.3.7. Ārañṇika (/Paṭhamaanāgatabhaya) Sutta*
(18) *SN 2.1.3.1. Dasabala Sutta*